9

Thomas Gataker B. D.

HIS

VINDICATION

OF THE

ANNOTATIONS by him publiſhed

Upon theſe words,

Thus ſaith the Lord, Learn not the way of the Heathen, and be not diſmayed at the ſignes of heaven, for the Heathen are diſmayed at them. Jer. 10. 2.

AGAINST

The Scurrilous Aſperſions of that grand Impoſter Mr. *William Lillie*;

AS ALSO

Againſt the various Expoſitions of two of his Advocates, Mr. *John Swan*, and another by him cited, but not named:

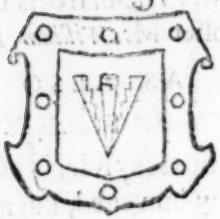
Together with the Annotations themſelvs.

Wherein the pretended Grounds of *Judiciary Aſtrologie*, and the Scripture-Proofes produced for it, are diſcuſſed and refuted.

Eſay 47. 12, 13. *Stand now with thine enchantments, and with the multitude of thy ſorceries, wherein thou haſt laboured from thy youth, if ſo be thou ſhalt be able to profit, if ſo be thou mayeſt prevail. Thou art wearied in the multitude of thy counſels; let now the Aſtrologers, the Stargazers, the monethly Prognoſticators ſtand up, and ſave thee from theſe things that ſhall come upon thee.*

Imprimatur, *Edm. Calamy.* April 12. 1653.

London, Printed by *J. L.* for *Humphey Robinſon* and *Joſhua Kirton*, in *Pauls* Church-Yard, 1653.

Lord Crewe's
Charity

Durham, England

Some few material Eſcapes may thus be amended.

PAg. 7. lin. 31. do not without. pag. 13. l. 21. as much. p. 16. l. 39. ſuch as are. p. 25. marg. Adag. 2460. p. 43. l. 6. of the Ancients. p. 56. l. 32. Joſh. 6. p. 60. l. 10. of that breed. p. 84. l. 3. *reſerved.* p. 95. l. 15. *Analyſis* p. 101. l. 16. and be. p. 104. l. 32. have gained. p. 113. l. 12. particle. p. 123. l. 17. Eſay 44 25. p. 128. l. 37. and its. l. 38. in the. l. 39. right p. 159. l. 16. Joel 2. 10. p. 161. l. 17. Cocceius. p. 143. l. 30. that, ſight of p. 163. l. 15. witneſſes. p. 173. l. 35. and not.

A VINDICATION of the *Annotations* on *Jerem.* Chap. 10. Verſ. 2. againſt the ſcurrilous Aſperſions of that grand Impoſter Mr. *William Lillie*, &c.

A Great man is reported to have ſometime complained that it was *his hard hap to hear laſt* of ſome things, tho much talked of abroad, wherein himſelf was moſt concerned: And it had been long (as I was afterward informed) in the mouthes of many, and ſome great ones, who in regard of my ſilence deemed me therefore deceſſed, ere it came to mine eare, that M. *Lillie*, that *grand Impoſtor*, had in his *Black Book* of the *Dark Tear*, been nibbling at mine *Annotations on Jerem.* 10. 2. and girding at me, after his wonted ſcurrilous guiſe, as at many other of Gods faithful Miniſters and Meſſengers of far greater worth then my ſelf. Now howſoever I have elswhere profeſſed, how litle I regard the ſqibs and cenſures of ſuch ſcoffing mates and ſcurrilous ſcriblers; his eſpecially, whom I deem no better then an other *Lucian*; for that as he, under pretence of deriding and traducing the ſuperſtitious worſhips then commonly practiſed, and fond conceits of their fained Deities then generally received, did not obſcurely endevor to root up all religious worſhip of the tru God out of mens lives, and all reverent fear and regard of him out of their hearts: ſo this man under colour of taxing and inveighing *Aug. Dio l. 55.*

against such, either worthlesse or scandalous persons, as eyther formerly or in later times, have some closely crept in, and ben admitted into the Ministerie, some violently or cuningly by might or slight ben obtruded upon the people, or have intruded themselvs into ministerial functions and pastoral charges, or have demeaned themselvs otherwise then was meet in their places; he takes occasion to aspers and traduce the whole profession, and to vent his spleen and gall against the *Ministerie of Christ Jesus* it self, as hereafter shall be shewed. Albeit therefore, I say, I litle regarded, what should drop from the pen of one so affected, yet was I desirous to see what the man had said, and what satisfactory answer he had in this discours so much talked of, returned to mine *Exceptions* to his *Relations* concerning the *grounds* of his pretended skill and professed practise, which in those *Annotations* were taken thereunto. To which purpose not being able my self to stir far abroad, I reqested a frend to procure me the book: but they were, it seems, as the manner is of such *Prognostications* for the yeer ensuing, sodainly snatcht up at their first coming forth; this more especially, in regard of the principal subject matter of it; peoples minds being generally prepossest and fil'd with expectation of strange novelties, raised by the reports given out beforehand, of the most *dreadful Eclips*, that this *Black Yeer* should produce, and the *direful Effects* that should follow thereupon. Yet after some space of time attained, when it came to my hands, whereas I expected, that he should have made good, what he had with so much confidence formerly delivered, concerning the first *Original* of his pretended *Art*, from some *Authentical Records*, and have taken away mine *Objections* opposed thereunto; I found nothing les then what I looked for: Onely here and there scattred some expressions of his spleen, and overflowings of his gall; wherein he is pleased to aspers and tax me,
Pag. 18. as one of those *his homebred Antagonists, that have lost their oyl and reputation, by endevoring a refutation, of what they understood not; having overlookt his labours with uncircumcised affections and Presbyterial charity; most absurdly abusing their better time in criticisms and fruitlesse Expositions on Texts of Scripture, against the whole current of Antiqity, Reason, and the very genuine*

sense

ſenſe of the words themſelves; and, according to the *Proverb*, which in the Margine he applies to me, *Senes bis pueri*, doating, and *become through Old age a Child again*. And again afterward, complaining as if he had ben condemned unheard, and telling in what manner he deſired to be tried, *Let me be heard*, ſaith he, *according to mine own principles, and not judged without hearing, either by* Thomas Wiſeaker, *or any of the Presbyterie, according to their unſeemly Commentary, or ſtupid Annotations on* Jerem. 10. 2. and then concludes he this his ſcurrilous paſſage, with a cloſe of the like nature, Pag. 47.

Qi Bavium non odit, Let him read that puddle of envy and nonſenſe.

Concerning all which in general, I might well ſay in few words, and ſo let it paſſe, that it is all at the moſt and beſt no more, then with the Scythian beaſt *Bonaſus*, to *ſpirt out his filth in the face of his purſuers*, hoping thereby to eſcape. Ariſtot. *hiſt. anim. l. 9. c. 43.* Plin. *hiſt. nat. l. 8. c. 15.*

But a litle yet further more particularly, to lay open the rather his vain folly and inſolent arrogancy herein.

And firſt, concerning what he jabbers of his *Homebred Antagoniſts, that have laſt their eyl and reputation by endevoring to confute what they underſtood not*; that is, by diſcovering the vanity and impiety of thoſe frivolous fictions, deluſorie devices and helliſh deſigns of himſelf and ſuch as himſelf wherewith they endevor to amaze the minds of the ſimpler ſort of people, thereby to bring themſelvs into repute with them, and to pick the purſes of thoſe that repair to them for advice, the main matter whereby this their *Art* of *Impoſture* is ſupported and maintained.

1. I neither know, nor have heard of any one, that have loſt any jot of repute amongſt the wiſe or lerned, by dealing againſt them. But that it fared in this caſe ſo with himſelf and his complices, that they have loſt much of their reputation, as wel with the ſimpler, as the wiſer ſort, by their late predictions, the meaneſt of the people and boyes in the ſtreets ar able to give him notice more then ſufficient.

2. There needs not much skil in his pretended Art, to diſcover the vanity of it; no more then it is requiſite for one to be over-much ſeen in *geomancie, palmiſtrie, ſortilegie, auſpicie*, or *aruſpicie*, to diſcry and diſcover the folly of theſe courſes,

which by the unanimous votes and agreement of all ſound Chriſtians ar now generally not diſclaimed only, but deteſted, as practiſes meerly diabolical; howſoever M. Lilie and ſome of his Complices, in theſe times of licentiouſnes, endevor to cry up ſome of them again. There needs no deep diving into theſe βάθη τῦ Σατανᾶ, as the Evangeliſt ſpeaks, ſuch *depths of Satan*, Rev. 2.14. to diſcry them to be none of thoſe, that the Apoſtle tearms τὰ βάθη τῦ Θεῦ, *the depths*, or *deep things, of God*, 1 Cor. 2.10. yea or of nature.

See of *Chiromancie*, M. L. p. 84.

3. His ſtyle is overlaviſh in taxing all his *homebred Antagoniſts*, all thoſe among us, that have delt in this Argument againſt their fanatical and fantaſtical profeſſion, as men *not underſtanding* what it was that they delt with. Some of them peradventure have ben able to diſcover his want of exact skill in the juſtifiable part of his profeſſed Art; whereof more anon. But why ſhould it be deemed want of underſtanding in theſe men, that of late among us have attempted to lay open the looſnes and ſandines of the grounds which they build upon, that ſhould moov them to undertake that task, more then in thoſe of former times, either among us, or abroad, of whome he ſhal hear ſomewhat further hereafter? No reaſon, I ſuppoſe, he can give for it, but this, that they ar *his Antagoniſts*, and by oppoſing ſuch practiſes he miſdoubts they may mar, or in part at leaſt impair, his market.

Secondly, for his double jeer, of *uncircumciſed affection*, and *Presbyterian Charity*. 1. The former term will beſt fit himſelf and his Complices: of whoſe Profeſſion the firſt known *Patriarks*, were not *Adam*, or *Abraham*, as they would make men beleiv, but people *uncircumciſed* as wel in *fleſh* as in *ſpirit*, the *Egyptians*, *Chaldeans*, *Philiſtines*, and *Syrians*, from whome by tradition through the hands of *idolatrous Pagans*, and *ſuperſtitious Mahometans*, whoſe diſciples and folowers theſe men * with *open face* and *bare forehead* profeſſe themſelvs, it was conveighed unto thoſe of this latter age of the world; and by Satans ſubtilty hath crept into Chriſts feild, wherein partly through diſcontinuance of wonted *Church cenſures*, and partly through connivence of the *Civil Powers*, it hath taken to much footing and to deep rooting, and as ill weeds are wont ſoon to grow rife and rank, hath ſpred it ſelf far and neer, to the ut-

* γυμνῇ τῇ κεφαλῇ. *Chryſ. in Babyl. aperto capite. Plaut. Capt. 3. 1.*

ter.

ter ſhifeling of piety in the hearts and minds of many, and the great blemiſh and ſcandal of Chriſtian profeſſion.

2. As for the *Presbytery* and *Presbyterian* party, that he is ſo oft girding at, endevoring thereby to caſt a further *odium* upon them, becauſe he conceivs them to be already at preſent under a cloud; that I may in part alſo *obiter* inſert ſomething in *Vindication* of thoſe, who under that *Title* ar by this *Impoſter* and others of the ſame coat freqently in like manner taxed and traduced: Howſoever this felow in his *Preface* tel his readers, that *Preſbyterie and Independencie ar not twins in union more then Eſau and Jacob.* Yet in the main point of *Presbyterian Government* in general, to wit, *the allowance of the overſight of Chriſts flock, not by teaching Presbyters alone, but by other alſo adjoyned to them, unto whome the Miniſterie of the Word and Sacraments is not committed*; herein, I ſay, there is no diſagreement, between thoſe, who by the name of *Preſbyterians* ar commonly diſtingviſhed as a different party from thoſe who ar as commonly termed *Independents*, having, as by ſome of their own writings appeers, taken that Title up themſelvs, and theſe from whome they ar wont by that term to be diſtingviſhed. Yea it may truly be averred, that this other party may the more juſtly of the twain be termed *Presbyterians*, being more rigid in maintaining a neceſſity of this form of *Government*, then many of thoſe that go under that name; as may appeer from the *Votes* paſſed by the *major* part of thoſe lately employed in the *Aſſembly* at *Weſtminſter*, and tranſmitted by them to the *Houſes*, that then ſat: which thoſe of the other party then took notice of, and have ſince made uſe of in ſome of their writings. The main difference between thoſe two *Twins*, as he terms them, is not concerning the *Subject* of the *Government*, or *Presbyterie*, ſimply conſidered, but concerning the *Extent* of it, and matter of *Appeal*; the one ſide including the entire and abſolute *power* of a *Presbyterie* ſo compoſed, within the liſts and limits of a *particular Congregation*, without admittance of *Appeal* unto any other *Juriſdiction*, in caſe of *pretended grievance or male adminiſtration*; in regard whereof alſo themſelvs term it an *Independent Government*; the other allowing in ſuch and the like caſes *Appeals* to a *Claſſis*, or *Convent* conſiſting of *Elders* or *Presbyters* of either

either kind abovementioned, ſelected out of the *Particular Congregations* to that purpoſe combined: and the *Title* of the Presbyterians doth therefore as fitly, and as fully *competere*, that is, *agree* (if it do not rather *propendere*, that is, *weigh down*, this latter way) unto the one as to the other. And we may juſtly ſay here, as that Ancient writer ſometime of the name of a *Chriſtian*; *Chriſtianus, ſi nullius criminis nomen eſt, ineptum eſt, ſi nominis ſolius crimen eſt*; ſo of the name of *a Presbyterian*; *If the name argue no crime, it is a fond thing to object it as a crime unto any*: if it import ought criminal, the crime is common to either party, that being ſo, that the title imports, as already hath ben ſhewed.

Tertul. *apolog.* c. 2.

But whatſoever the difference otherwiſe may be between theſe *two Twins*, ſure it is, that they do both unanimouſly concur and accord in oppoſition to Mr. L. and his Complices, and in diſcovery and deteſtation of their diabolical practiſes. And it is a moſt ridiculous thing therefore for him to complain of *Presbyterian Charity*; as if none but *Presbyterians* forſooth were out of *Charity* with them, and their diveliſh devices and helliſh deſigns; and to refuſe to be *judged by any of the Presbyterie*; as if ſuch alone were the perſons that had paſt their *verdict* upon the courſes profeſſed and practiſed by them: wherein albeit he may ſeem to deal ſomewhat wiſely, not unlike Lucians *Impoſter*, who would have no Chriſtian preſent at the ſhewing of his tricks, becauſe he knew they would ſoon diſcry his *Impoſtures*; yet hath he not delt ſo warily as he, who reqired others alſo, tho to Chriſtians moſt oppoſite as wel as Chriſtians, to be excluded, becauſe he miſdoubted diſcovery as wel by the one as by the other. For ar they *Presbyterians* alone that have paſt their cenſures upon the trade that Mr. L. foloweth and profeſſeth? Nothing les. To pas by all other, that have from time to time appeered in this qarel; Was Sixtus Senenſis *a Presbyterian*? who in plain terms affirms this their pretended *Art of Judiciary Aſtrology*, to be *no Art*, but *a meer fallacie*, and *a deteſtable Impoſture*: and being by one Savarallius taxed for this his *Cenſure*, as my ſelf am now by this *Impoſter*, doth not only averr conſtantly what before he had delivered, but further at large confirms it againſt his ſelie and groundles cavils. Or was Benedictus

Lucian. *Pſeudomant.*

Biblioth. l. 6. annot. 10.

Pererius

Peretius a *Presbyterian*? who in a long discours of it, at large evidently proves, and at length peremptorily concludes, that this *Astrological Divination* is *contrary to the Auoritie of Scripture, to the grounds of Philosophie, to Theological Doctrine*, and *to Ecclesiastical Discipline*. Or were the *Fathers* of the first Councel of Carthage, and the first of *Toledo* all *Presbyterians*, who both *anathematize all those, that give any credit to Astrologers*. Or is the *Pope* himself, think We, with his whole train at *Trent*, all on a sodain turned *Presbyterians*? that they have by general consent expresly *prohibited* all *books* written of *Judiciary Astrologie*, enjoyning *all Bishops* within their several precincts *to suppres* them.

In Genes. l. 14. et de Mag. l. 3. Vid. Crespet. *sum. Discipl. Eccles.* *Iudic. lib. prohit. reg. 9.*

But not to enter upon a list of such, either Ancient Fathers of high esteem in their times, or others of later ages, and modern Writers of note, as wel Papists as Protestants, whose very names would fil up many whole Pages, and testimonies make up manie large Volumes; among us in this Land of late, since this cours and practise of deluding selie people hath grown into reqest, not *Presbyterians* onely, but more then one or two, no favourers sure of those, whome alone he is pleased under the Title of *Presbyterians* to reject, have in this busienes freely shewed themselvs, and with much varietie of lerning and strength of Argument laid open its nakednes to the veiw of the World, as himself wel knows; whome yet I cannot much blame him, that he takes no notice of, because he cannot but be conscious to himself of his own inabilitie by force of reason or Logical disceptation to answer their Arguments, remoov their exceptions, refel their objections and maintain his own broken cause. And indeed so gros and palpable, to the wiser sort at least, do their sory shifts and transparent devices appeer, that they do without just cause, with that understanding Romane *wonder*, how they can without smiling *look one an other in the face*, to think with what wind and smoke they entertain selie people, and cheat men of their moneys, by emptieng their purses, to fil their own cofers. Concerning which practises, I shal referre him and his Complices to Mr. *John Miltons Figure-caster* published by Mr. *William Rowland* in his *Judicial Astrologie Judicially condemned*, and *Defens of Dr. Homes his Dimoutlogie*: all which yet, I suppose,

Caro Cens. *Cic. de Divin. l. 2.*

poſe, ar none of that *Presbyterial* partie, whome Mr. L. would by no means have to be of his *Judges* or *Jurie*, as ſeeming at leaſt to deem himſelf ſafe enough, when he ſhould be brought to tryal, if ſuch onely were excluded.

Nor, I hope, wil he have the face, tho bold and ſhameles enough, to bring within that verge, thoſe two whome himſelf names in his *Preface*, *Dean Owen*, and *ſubtile Mr. Nie*, as he is pleaſed to ſtyle him, and acknowledgeth to have *condemned this his Art as Diabolical*: who how far forth they have delt in detection thereof, I know not: he telleth his reader, that the one of them hath but *Ipſe dixit*; but I am to wel acquainted with his wonted ſlight turning of ſuch diſcourſes as he hath litle liſt or courage to cope with, and as litle regard therefore what in ſuch caſes he ſaith.

Howſoever it be, it hereby appeers, that it ſtands him upon, if ever he come to trial, to enlarge his *Exceptions* againſt *Judges* and *Jurers*, and exclude *Independents* as wel as *Presbyterians*, (that which doubtles alſo he would have done, had he thought he might have ben as bold with the one partie as he is with the other) if he look or hope to be acqit. But give the good man leav *to pack a Jurie*, and *pick out Judges* of his own choiſe, and then he is ſure to ſpeed wel enough.

Pag. 11. Yea but thoſe of the *Presbyterie*, ſaith Mr. Lilie, ar *ſeditious, ſuch as no premonition wil encline to ſubjection: nor can a treaſon be managed without a Prieſt*: and a *Presbyterian* alſo ſure he muſt be: for, *hoc certum & probatum eſt*, ſaith he, *per Kit Love, and his deer brethren and felow petitioners.*

To which I anſwer briefly. 1. If any of the party ſo ſtyled, have gon beyond their limits, and mooved out of their own orb, by any il-adviſed and unwarrantable cours, they ar to bear their own burden, and to anſwer for themſelves; but that their delinqencie is not any juſtification of him, or abatement of the pleas and preſcriptions of any of the partie ſo termed againſt him.

2. I demand, Doth this judgment concerning ſuch a Government in the Church, of it ſelf and in it own nature, involv any ſuch crime, or produce any ſuch effect? if it ſhould, the guilt of it would include either partie of his *two Twins*, as he terms them, both of them beng eqally engaged therein,

or,

or, if any ineqality, the *Independent* the deeper.

3. For that his large and laviſh aſſertion of *No treaſon without a Prieſt*; and that it muſt be a *Presbyterian* to by his ſcope and inſtance may appeer. To pas by his extream malice and rancor, in endevoring to involv al *petitioners* for favor and mercy to be extended to a delinqent, as partakers with him in that crime wherewith he is charged, or whereof he ſtands convicted: a cenſure arguing a moſt ſavage ſpirit, and a right diveliſh diſpoſition. I never heard before in all my Logick, of an *Induction* conſiſting of *one particular*, or *ſingular member*. He ſhould have done wel, according to the wonted manner of diſputing by *Induction*, after an enumeration of ſundry *particular treaſons and rebellions*, to have added, *nec in cæteris contrarium eſt videre*, *nor in any other doth it otherwiſe appeer*: which had he done, he might ſoon have ben convinced of a moſt notorious ly. For let him ſhew, what *Presbyterian Preiſt* there was in managing that late inſurrection in Bedfordſhire and the Counties adjoyning; or in that later riſing in Eſſex and Kent: or what ſedition and treaſon any *Presbyterian Preiſt* among us had a hand in during the Reign of Qeen Eliſabeth? altho the Miniſters that then ſtood for the *Presbyterian Government* againſt the Biſhops, through the prevalent power of ſome of them in and with the State, endured much hard meaſure, ſome ſuſpended, ſome deprived, ſome impriſoned, ſome exiled, ſome ſentenced to death, and ſome put to death: or what part did any ſuch bear with us, under King James and King Charles, tho not a few of them were very harſhly and unmercifully handled under either, in the plotting of any treaſon, or raiſing any rebellion againſt either? And here I can not omit the ſpeeches of two *Biſhops of London* in Qeen Eliſabeths time, concerning the *Puritans*, as they were then commonlie termed, ſuch as deſired *a reformation* in ſome Church-affairs, and were for the *Presbyterian Government*. The one of them B. Elmor, tho none of the beſt, when one preaching at Pauls Cros, had inveighed bitterlie againſt that party as a crew of ſeditious and turbulent perſons, and had affirmed *the Puritans* to be *wors then the Papiſts*; *No*, qoth the Biſhop, *he ſaid not therein aright*: *for the Puritans, if they had me among them, would cut my*

 rotchet

rotchet onely, but the Papists would cut my throat: the other his ſucceſſor B. Vaughan, a man more moderate then the former, when another in the ſame place was no les eager in the ſame argument, (for the manner in thoſe dayes was with the Chaplins that there appeered to labor to bring that partie into diſgrace and diſfavour with the Judges and great men, who in Term time eſpecially uſed to repair thither as people prone to ſedition) the Biſhop to a Gentleman of his inward acqaintance, who dined that day with him, (as himſelf ſometime related it to me) *I wiſh*, ſaid he, *I could have had the preachers young to day for ſome ſpace of time in my pocket: the Way is not to convert or convince that party by invectives and untruths: it is tru they affect not the preſent form of Government; they ar for another: but they ſeek it by petition, not by inſurrection or ſedition.* Thus theſe two Biſhops themſelvs of that partie in thoſe times.

4. But the truth is, this mans malice, tho he do not every where ſo openly manifeſt it, is as much againſt the one partie of his *two Twins* as againſt the other, howſoever he be more cautelous in dealing with the one, as deeming them more acceptable to, and powrful with the State at preſent then the other. els why doth he complain more of *Presbyterian*, then of *Independantian Charity*, when as yet himſelf takes notice of thoſe on that ſide, who in expres terms *condemn his practice as Diabolical*? Yea apparent enough it is, that his rancor is not ſo much againſt the perſons of either partie, (tho he be the rather incenſed and enraged againſt both, becauſe ſome of either ſide have netteled him, by diſcrieng themſelvs and diſcovering to others, the wickednes of his wiles and impietie of his practiſes) but his ſpite is not ſo much at the men, as at
Pag. 11. their Miniſterie, *the Clergie of England*, as he there ſpeakes, whome under the odious terms of *Preiſts*, and *Praters*, and *Black-coats*, and *thoſe of the Long Robe*, he doth ſo freqently
Ibid. traduce. *No treaſon can be managed without a Preiſt.* and,
Pag. 14. There *is a people yet in being, pretending unto godlienes and Religion, which men in our plain Engliſh cal Divines, Miniſters, Preachers, Eccleſiaſtical men, or men converſant in holy things; in forain parts they ar called Biſhops, Cardinals, Abbots, Moncks, Friers, &c. men that ſtep up ſometime into Pulpits, and pretend to*

inſtruct

inſtruct our ſouls, with the doctrine of Chriſtianity, but indeed *obedience to their own Conſtitutions.* And in his *Preface to Aſtrolog. Predict. of* 48. &c. *Oh theſe Preiſts! this ſinful people of Levi do hunger and thirſt after the fat fleſhpots of Epiſcopacie; if they were aſſured that Deans and Chapters Lands ſhould not be ſetled on the Church, God knows what Religion they would be of. Wo unto you Preiſts.* And to bring our *Miniſterie* in general, which you ſee with whome he here rancks, into hatred and jealouſie with the State, he gathers forſooth from the former of the late *Lunar Eclipſes*, that *there is yet leaft a generation of* Ibid. *ſuch men, who ar now privately deſigning ſome future trouble unto our State, and thoſe Common-wealths where otherwiſe they reſide, which will again occaſion drawing of bloud, unto our State and other Nations, and deſtruction unto themſelvs, viz. Miniſterie and Munckerie*, (for he would have them, you ſee, deemed both birds of the ſame feather, as *witches* and *wizards* ar deſervedly eſteemed with good ground from Gods Word) *and to as many of their abuſed diſciples and proſelytes, as ſhal ſuffer themſelvs to be overruled or deceived by their treaſonable counſels, and herein*, he ſaith, *he erres not.* But that you may the better underſtand, whome his intent was to ſtrike at, he cloſeth all up with this ſcoffing jeer, that *he hopeth the world wil cleer him,* Ibid. *that he doth not abuſe, or ſo much as once name or mention the Presbyterians or their Proſelytes*: and yet ſo great is his ſpleen againſt thoſe poor *Presbyterians and their Proſelytes*, that he could not forbear to vent it not long after in expres terms againſt them; withal abuſing moſt wickedly and wretchedly the name of as worthy an Inſtrument and venerable a ſervant of God as any that theſe later ages have produced, whoſe memory is to this day and ſtil ſhal be bleſſed, and his renowm remain, as a pretious odor of fragrant ſmel and ſweet ſavor, in the minds of the godly; whereas the name of himſelf, and of ſuch as he is, ſhal ſtink above ground in the noſtrils of thoſe that ſincerely fear God, while they yet live, and their memory rot, as their carcaſes in the grave under ground, when they be ded. For, *This Eclips*, ſaith this our Fortune-teller, Pag. 16. *finds all Sacerdotes, which becauſe it ever did ſhal paſs for Preiſts, in much ſorrow and anguiſh of mind, the influence of it croſſing their deſigns) now fearing the downfal of their tithes, and a general ter-*

giverſation of the people againſt them in many places: the people, who begin to ſee without ſpectacles, generally declining their ſpurious and ſeditious doctrines againſt Parlament and State, whether derived from John Calvin, *or the babling of a ſillie Scottiſh Presbyterie*: and again anon after, *Much trouble and affliction wil ariſe unto the whole Hierarchie: this wil generally fall upon them every where, whereſoever they reſide.* And for my part, I make no doubt indeed, but that he would be right glad, as wel as his grand-Maſter the Divel, to ſee the Miniſterie rooted out, it ſo croſſeth their deſigns, As Haman the whole Jewiſh race for Mordecays neglect of him, in all places, where in any power it yet abides, either with us, or elswhere.

Pag. 17.

Lucian. *ad dic. prom. &c.*

Mean while you may here obſerv, how the old Proverb is verified in our modern *Prognoſticators*;

Κλέων Προμηθεὺς ὅτι μετὰ τὰ πράγματα.
Rebus peractis eſt Cleo Prometheus.

they can tel us what wil be, when the thing is done already. This no more now *blind buzzard*, as I ſometime out of ignorance termed him, but, as herein he hath evinced himſelf to be, a marveilous *ſharpſighted Stargazer*, and moſt *skilful Fortuneteller*, can from *the poſture of the Stars* at one of the late *Eclipſes* foretel us, what the people wil do hereafter, when he ſeeth what they ar doing, and have in part done already. For when he perceivs apparently by *Petitions* and *Propoſals* in print and other the like addreſſes unto the *Parlament*, divers of them long before this his *Black Book* came abroad, he can now, after long poring and ſtaring upon the *Stars*, by the ſituation and aſpects of the celeſtial bodies foretel us, that which no man living, without help of his skil, had ever ben able to make out, that *People wil have no mind to pay their tithes to their Miniſters.*

Again the underſtanding Reader may hence take notice, how cunningly this man can here comply with the people. For as thoſe of the Levelling party, (for ſuch I ſuppoſe they were, that were the cheif Ringleaders in that Bedfordſhire inſurrection before-mentioned) to draw the multitude after them, promiſed *a freedome from tithes and taxes* to all that would joyn with them: ſo theſe cunning wizards, to inſinuate themſelvs into the peoples affections, can attemper their

their predictions unto their humours, and tel them ſuch tales and ſtories, as they think wil take moſt with them, and beſt pleaſe them, and they perceiv them, by their innate diſpoſition expreſſed and appeering in their practiſe, to be ſtrongly bent unto. apparent enough it is, that it is not any *ſpurious or ſeditious doctrine* in their Teachers, by this foulmouthed *Sycophant*, ſo falſly fathered upon Calvin, (the ſplendent luſtre of whoſe repute the ſnarlings of ſuch *Helhounds* can no more impair, then the yalpings by night of maungie whelps and mungrel curs, barking at the moon or the imaginary man in the Moon, can in any ſort impeach or impair her light) but their own covetous diſpoſition, and earthly-minded affection, (as falſly as frivolouſly aſcribed to the celeſtial aſpects,) that makes people to grutch *Gods Miniſters* the means of their maintenance to the foul ſhame and ſcandal of their Chriſtian profeſſion.

And this skilful *Fortune-teller*, had he pleaſed to ſpeak out, and had ben diſpoſed ſo to ſay, might from *his own principles* have concluded, that people would grumble as wel at the payment of *taxes*, as at the payment of *tithes*, which himſelf alſo long ſince greivouſly complained of, as being much *oppreſſed with taxes and aſſeſſements*, as *Bellantius* was *with fear of the approach of his enemies, when he was writing againſt Picus.* Pref. to his Prophecies in 44.

For mark I beſeech you, his argument; *A Jove prælatura*; *Prelature is from Jove*: (tho the ſacred Oracles tel us, from the tru, not the fabulous, *Jehovah* and his Chriſt, Pſal. 75. 6, 7. Prov. 8. 15, 16. but God belike hath reſigned his right to their *Jove*, or to *the Divel*, whome they deal with, and who was adored in him, 1 Cor. 10. 20. and laid claim thereunto ſometime as of right now belonging to him, Luk. 4. 6.) and *ſub Jove principes, Eccleſiaſtici, Politici, Sacerdotes, Under Jove*, or *Jupiter, ar Princes, Eccleſiaſtical, Political, Preiſts*, &c. for ſo ſpeaks the Autor whome he cites, and as in Latin he cites him: tho that he may not offend *the State*, and yet might apply it to the poor *Preiſts*, whome he hates more then he does the Divel, (ſee what jugling here is) he thus renders it; *Under Jupiter we ſignifie Princes, Cardinals, all Eccleſiaſtical Potentates, Policy*. but Sr, your Autor ſays, as *Prelacie* in general before, ſo here *Princes*, that is, *cheif Governors*, and thoſe as wel Pag. 16.

wel *Political*, or *Civil*, as *Eccleſiaſtical*: and it may wel be demanded, how the poor *Preiſts* come into the ſame rank with *Princes*, and ſuch as have relation to *Jupiter*, of whome I have read, that he was ſometime a civil *Potentate*, but never a *Preiſt*. And now make we up this wiſe mans ſubtil argument: *The Eccleſiaſtical Potentates and their affairs ar under Jupiter: but in this Eclips we find him out of all ſtrength and dignity*: Ergò *the people wil be loath to pay Miniſters their Tithes.* and would not the Argument folow as forcibly: *Al Civil Governers ar under Jupiter: But he was out of all ſtrength and dignity in the late Eclips*: Ergò *the common people wil be unwilling to pay the Taxes impoſed upon them by their Superiours.* And, I ſuppoſe, there can hardly be found any man ſo ſimple, altho he had but, as they uſe to ſay, his guts in his hed, and his brains in his belly, but could eaſily without help of M^r. Lilies skil, or uſe of his ſpectacles, his curious calculations, and far fetcht obſervations, both ſee, and foreſee, that people ar and wil be unwilling to pay as wel *taxes* as tithes; ſave that they know they may be enforced to the one, which they hope they ſhal not be for the other, and they ar more regardful of their worldly gain and advantage, then they ar of a good conſcience and of their ſpiritual behoof. But the *Eclips* relateth, I dare ſay, as much to the one as to the other; that is, indeed (ſave in this mans adle brain, or in his idle, but malevolent and impious diſcours at leaſt) unto neither.

And here by the way, I ſhal crave leav to digreſſe a litle, in behalf of that never ſufficiently commended ſervant of Chriſt Mr. Jo. Calvin, and this ſo much ſpurnd at Presbyterie, to lay open a notorious peice of knaverie, intended as againſt the *Profeſſion* of the *Proteſtant Religion* in generall, ſo more eſpecially againſt the *Presbyterian* partie, the *Reformed Churches* in *France* and the *Netherlands*, and particularly M^r. *Calvin* by name. One of my Congregation being taken at Sea, when Spain and we were in terms of hoſtility, and carried to Dunkirk, during his ſtay there, had ſome Popiſh Books beſtowed on him to make him a good Catholik, which upon his return home he brought unto me. Among the reſt, there was one of a *Nameles Autor*, entituled *Monarchomachia*, or, *Jeruſalem and Babel*. Herein the Autor thereof labours to maintain,

maintain, that the *Proteſtant Religion*, and the *Presbyterian Diſcipline*, were in all parts *introduced and upheld by Sedition and Rebellion*. To make this good he dealeth in part, as Mr. Lilie here doth; he chargeth Calvin with ſuch *ſeditious doctrine*, as the *Proteſtant Leaders built their rebellion upon*. but he dealeth not ſo warily as Mr. L. here hath done. For Mr. L. ſhootes at rovers, and talks in general of *Calvins ſeditious Doctrines*, but tels us not, what they are, or where they ar to be found. *Doloſus verſatur in univerſalibus. Crafty men keep aloof of, ſoar aloaſt in generals*: ar ſhie of deſcending to particulars, leſt they be taken with a ly in the manner. But this man, that you may not doubt of his ſinceritie, nor make qeſtion of his fidelity, deals *obſignatis tabulis*, gives you Calvins own words, and thoſe printed in a diſtinct character from his own; and that you may aſſure your ſelf, he qotes him aright, he directs you to the *Book*, and *Chapter*, and *Paragraph*, whence he hath them, that repairing thither, you may be ſure not to miſſe of them. For to proov, that *Calvin by his Doctrine diſcharged men of Oaths made to their Soveraigns*; *Calvin* (ſaith he) *Libro 4. c. 13. §. 21. ſaith, A man illuminate with the truth, ſimul vinculis omnibus obediendi Legibus & Eccleſiæ ſolutus eſt: he that once hath perfect knowledge of the Goſple, is abſolved from Oaths, and all ſuch ſnares.* It is tru, by his tranſlation of the latter part of the words, as himſelf gives them, not agreeing ſo wel with the Latin, a wary man might wel begin to ſuſpect ſome fals play: otherwiſe, the place being ſo preciſely pointed unto, a man (one would think) could not in reaſon expect or ſuſpect ought but very fair and ſquare dealing. But turn you to the place, and you ſhall ſoon deſcry palpable knavery. For Calvin in all that whole Chapter hath not one word of ſuch *Oaths of Allegiance* as *Subjects* take to their *Soveraigns*: he entreateth onely of *Monaſtical* or *Monkiſh Vows*; Of theſe, not of thoſe, his words onely ar theſe; *Nunc poſtquam veritatis notitiâ ſunt illuminati, ſimul Chriſti gratiâ liberos eſſe dico. Now they* (to wit, who formerly had made ſuch unwarrantable Vows, and out of error and ignorance held themſelvs obliged therewith) *after they ar illightned with notice of the truth, ar, I ſay, withal free by the grace of God.* What a gros falſification, where nothing les would have ben looked for?

To

To this the ſame Autor addeth an other as gros and palpable as the former, *Theſe ſeditions and popular Conſiſtories* (ſaith he; the *Presbyteries* he means) *ar condemned by their halfbrethern the Zwinglians. Hear the voice of Gualterus a Miniſter of Zurik, how bitter a ſentence he pronounceth againſt them, in Comment. in* 1 Cor. *cap.* 5. *ſaith he, Galli habent ſua Seniorum Conſiſtoria, penes quos eſt omnis poteſtas & juriſdictio Eccleſiaſtica; & in quibus omnium bellorum contra Regem, & conſilia acta, & ſubſidia collecta ſunt. The French Miniſters have their Conſiſtories of Elders, in whome reſteth the ſupremacie of juriſdiction in all cauſes Eccleſiaſtical; and by theſe all counſels and reſolutions ar taken, and all impoſitions appointed to maintain the wars againſt the King.* Thus this nameles Varlet. But let any man ſedulouſly peruſe (as my ſelf have done) the whole *Commentary of Gualter upon that Chapter*, conſiſting of and concluded in *four Sermons*; and he ſhall find not one tittle there, either of the *French King*, or of the *French Conſiſtorie*, or of ought *conſulted, enacted, or acted* in the one againſt the other. He ſpeaks indeed in his *ſecond Sermon on that Chapter* of *the Popes Excommunications, wherewith* (ſaith he) *they cruelly vexed Kings and Emperors, and were Autors of Civil Wars and ſeditions*; deemeth *the Presbyterian Government not ſo needful under a Chriſtian Magiſtracie*; but *leaveth every Church free to that cours of Diſcipline, that they ſhal find to be for themſelvs moſt commodious, without cenſuring of others who therein differ from them*; and that is all he hath there of this Argument. But this obſcure fellow, for the further confirmation of theſe his fictions and falſhoods, ſends us to *Muſculus in locis commun. cap.* 10. *tit. de Officiis Miniſtrorum.* Where in likelihood (for I have him not, and he gives us none of his words) we may meet with as much as in Gualter we found: which ſince lighting on the book, I find to be moſt tru. For Muſculus in his *Common Places*, not Cap. 12. which entreateth of an other ſubject, but *loc.* 22. *titul.* 2. *de Officiis Miniſtrorum*, hath much indeed of the pride, formalities, either no preaching at all, or unprofitable diſcourſings of the *Popiſh Prelates* and *Preiſts*; of the *Presbyterie* not a word good or bad. At length this lieng Varlet in theſe words concludes; *Thus you ſee*, (ſuch ar led by him blindfold) *neither of them bow their knees to*

this

this Baal, nor magnifie Calvins Idol. This by the way I rather inſert, to ſhew whome theſe men concur with in traducing the *Presbyterian Government*, and by what manner of ſlights, to wit, notorious lies and ſlanders, their guiſe is to oppugn it. And for my part, it is ſo far from bringing me out of love with it; that it makes me rather the more inclinable to that opinion of the *Jus Divinum & neceſſarium*, which thoſe of the *Independent* partie preſſed hard to have in the late *Aſſemblie* paſſed of it; wherein both the *Dutch* and *French Reformed Churches* ſeem to concur with them; for that theſe *Merlins* and *Mercuries*, (for herein they accord) ſhaking hands with ſuch *Romiſh* railing and lieng *Pamphleters*, (whome yet they would ſeem to defie and deteſt) ar ſo embittered againſt it. As he ſaid ſometime of the Chriſtian Profeſſion; *Non poteſt eſſe niſi grande aliqod bonum a Nerone damnatum. It muſt needs be ſome grand good, that* ſuch a one as *Nero* was, *ſhould condemn.* Tertul. *apolog. c. 5.* So of the *Presbyterian Diſcipline* ſay I, It can not be other then ſome very needful and uſeful thing, that ſuch creatures as theſe do ſo eagerly oppoſe. And howſoever a man ſometime of great note among us, in his *Preface* to his elaborate *Treatiſe* of *Eccleſiaſtical Politie*, having firſt tranſcendently extolled Mr. *John Calvin*, do afterward decipher him as a meer Polititian deviſing *a new Church Government* of his own, and by cunning ſlights both introducing, eſtabliſhing and continuating the ſame; and an other of les note in a late *Satyrical Libel* (for no other it is) entituled *Fur prædeſtinatus*, do therein both groſſely abuſe Calvin, and jeer the *Presbyterian*, or *Genevian Diſcipline*, as ſuch that any debauched perſon by *an Hypocritical* diſguiſe *of contrition and dejection for his looſe and lewd courſes* might eaſily both delude and elude. Mr. R. Hook. F. G. apud Trinovant Miniſtr. Yet the Government of that City hath received good approbation and atteſtation even from ſome Popiſh Writers themſelvs. Theſe ar the words of John Bodine a *Papiſt* indeed, but an ingenuous and judicious Writer, of great and good note, as wel among *Proteſtants* as *Papiſts*, in his *Methodus Hiſtorica, cap. 6. pag. 245.* faithfully rendred, *That of the Genevians is laudable, if ought in any Nation, and that which makes a Common-Weal to flouriſh, if not in riches and Majeſtical Empire, Yet certainly in piety and virtu; to wit, the Pontificial cenſure;* (ſo terms he in no ill

meaning ſenſe their *Eccleſiaſtical* or *Presbyterial Diſcipline*) *then which nothing could be conceived greater or more divine, to reſtrain ment luſts and thoſe vices, which by humane Laws and Judicatories can in no wiſe be amended. Yet is this coertion directed according to Chriſts rule; firſt privately and amicably; then ſomewhat more ſharply: then unles one yeild, an heavy and efficatious interdiction of ſacred things foloweth: after this interdiction the Magiſtrates animadverſion. So comes it to pas, that thoſe things which ar no where vindicated by Laws, ar there without force or tumult reſtrained by thoſe Cenſors, who have gained themſelvs an high opinion of virtu. in that city therefore no harlotry, no drunkennes, no dancings, no beggers, no idle perſons ar found.* A Teſtimonie and Verdict of one, againſt whome no exception can be taken as partial in this point. And ſure it is that this *Presbyterian Government* backed by the Civil Magiſtrate among ours in *New England*, hath rid that Plantation of many Monſters that would have ben neſting and rouſting among them, and kept them free from ſuch prevailing diſturbances as our *Churches* and *Miniſterie* ar over-much peſtered with.

But to leav theſe by-matters, and bootles complaints, and return to Mr. Lilie, whome we ar cheifly to deal with. Wil ye know what the reaſon is of his ſpite againſt Jo. Calvin for of the *Romaniſts* none need doubt it, its wel enough known to all, how courageiouſly and ſucceſſefully he hath advanced againſt them) but Mr. L. and his Complices have a ſpecial grudge to him, becauſe he hath in his *Commentary on Jer.* 10. 2. as large a diſcours againſt the cours of *Judiciary Aſtrologie* which theſe men profeſſe, as the *Annotator* hath in his *Notes*: wherein he terms our *Aſtrologers*, who *maintain a judgment to be made of mans life by the Horoſcope, as if either fortune good or bad did depend upon the Stars, and by the poſtures of them take upon them to determine what ſhal befal perſons or people*, in plain terms, *improbos nebulones, qi prætexunt ſuis impoſturis nomen Aſtrologiæ Judiciariæ, & quibus ſtudium eſt quæſtum facere ex meris fallaciis*, that is in our plain Engliſh, *arrant knaves, cloaking their Impoſtures under the Title of Judiciarie Aſtrologie, their* main *ſtudy being to make a gain*, or gainful trade, *of meer fallacies*, or cheating practiſes. Beſides that, he hath a part written *An Admoniſion* to beware of them, printed among his *Opuſcula*; wherein

wherein he ſhews, that *their predictions ar founded on no ground of reaſon or ſound skil*: and withal relates the ſevere, but juſt, *Edicts* of the ancient *Chriſtian Emperors* for the utter ſuppreſſing of them. And do ye marvail then if Mr. L. cannot indure Mr. Calvin that cuts the throat of his gainful trade.

But leaving his ſpite in particular at John Calvin, lets rake a little further into the dirt and mire of his malignant ravings, in his rambling excurſions, and ramping incurſions upon the poor *Presbyters*, whome he ranked even now among the great *Potentates* of this world, which *Joves* office is to protect. *The Scottiſh Nation*, ſaith he; (that is, the *ſillie Scottiſh Presbyterie*, or, *the Presbyterians and their Proſelytes*, as ye heard him before ſpeak, for they were not ſurely the *Roialiſts*, or the *Prelatical* party) but this *Scottiſh Nation raiſed an Army; and made for their pretence of War onely an obtruſion upon their Nation of a Semipopiſh Book of Common-Prayer. But the ſad conſeqences which after that hapned, ended not ſo ſoon as it began, but in a moſt woful diſtemper of both England and Scotland in much bloodſhed and moſt fierce Wars: both Nations having ſenſibly now ben made to underſtand, of how dangerous a conſeqence it is, to embroil our ſelvs into a War, upon the prating and pretended Gloſſes of thoſe we cal Miniſters, who never care for the welfare of any ſort of people, but of their own Hierarchie, that ſo they might Lord it and domineer like petie Tyrants over the Commonalty and Gentry.* Pag. 16.

In which paſſage the Mans malice againſt, not the *Presbyterie* alone, as he terms it, but the *Miniſterie* in general, doth notoriouſly diſcover it ſelf. for he cares not (as hereby appeers) whome with his foul pen he aſperſeth, ſo he may bedaub them.

The Scottiſh Nation, he ſaith, *began firſt the late War*, and that *onely upon pretence of a Semipopiſh Common-Prayer Book impoſed upon them.* Concerning which buſienes, being neither *Stateſman*, nor deſirous to deal in *State-affairs*, I ſhall ſay nothing, but referre my Reader, if he deſire to be acquainted therewith, unto the writings of thoſe, who ſeem to have faithfully and accurately related the original, progres and iſſu of the affairs concerning that war with Scotland: which who ſo ſhall read, may find at large recorded in the *Hiſtory of the late*

late affaires in Scotland, ſet forth under the name of *Irenæus Philalethes.*

As for the Original of the War here with us, by whome was it on the defenſive part begun? was it by the *Miniſterie*, or the *Magiſtracie*? by the *Eccleſiaſtical Hierarchie*, or by the *Civil Autoritie*? was it not by the joynt *Vote* and concurrence of both *Houſes of Parlament*? or was it by them undertaken (as this vain pratler ſpeaks) upon the *prating and pretended Gloſſes of thoſe we cal Miniſters*? See what aſperſions this fellow ſticks not to caſt upon the whole body of the *State*, ſo that ſome of his gall and venome may withal light upon the Miniſterie; as if in this late War, wherein ſo large an expence of bloud hath ben ſpilt, they had taken up arms, upon the meer motion onely of the *Miniſterie* by ſome *prating and pretending Gloſſes* inciting them thereunto. It is tru indeed, that an *Aſſembly of Divines* was called to meet: but to what end? to debate of military matters? nothing les. but to conſider of *Eccleſiaſtical* affairs, and the ſettling of matters concerning *Doctrine and Diſcipline according to the rule of Gods Word.* Its tru likewiſe, that while the *Aſſembly* ſat, the War being now not begun onely, but purſued with much heat, and grown on either ſide to a great height, ſome of the *Miniſtery* were with ſome other *Commiſſioners* ſent into Scotland, to treat with the *Scots*, about conjoyning with our *State*, and entring into a joynt *League* for mutual defence with us: nor were they of the *Presbyterian* partie alone (as they are commonly termed) that were employed in that buſienes. But that *the Parlament took up arms*, and *embroiled themſelvs in ſuch a bloudy war, upon the motion of the Miniſterie, by their prating and pretending gloſſes encited thereunto*, as this hath prooved, it is a notorious calumnie in regard of the *Miniſterie*, and a foul imputation laid upon the *State*, as having raiſed a War of that importance on ſo weak and unwarrantable a ground, and a charging of the guilt of ſo much blood, as hath in that inteſtine and unnatural War ben ſhed, upon both.

Yea but what was it, that mooved thoſe *prating Miniſters* to ſtir up the *State* to embroil it ſelf in ſuch a War? forſooth, ſaith this babling makebate, *that they might Lord it and domineer like petie Tyrants over the Commonalty and Gentry.* and

why,

why did he not adde *over the Nobility* too? Its indeed not untru, that under the *Episcopacie*, some of their favourits supported and backed by some great ones among them so did as is here said. Yea they had begun by vertu of the *High Commission Court* and the power thereunto annexed, to be tampering with some of the *Nobility*, that complied not in all things with them. But what hope or likelihood was there, or could there be, for the *Ministerie* so to domineer as this man tels you, that they intended to do, when that power and autoritie was taken away, by means whereof much abused some had formerly so done?

As for his most uncharitable and Satanical censure of Gods *Ministers* in general, that *they care not for the good of any people but themselvs*, it may well claim a place among the hideous croakings of those filthy *frogs*, that *issued out of the mouth of the Dragon and the Beast*, Rev. 16. 13. the Divel himself could hardly have vented or invented a fouler or falser slander against them.

I am not ignorant that divers both with us and abroad, have not spared to tax the *Presbyterian Government*, as transcending its du bounds, and encroaching upon the *Civil Power*; as appeers by the writings of the *Erastian* partie, whome the *Arminians* also in part seem to side with against the *Contra Remonstrants*, or *Netherland Presbyterians*. But that they ar justly so charged, will not easily be made good, so long as they keep within compas of *Ecclesiastical Censures*, which with good warrant from *Gods Word*, were in those times also exercised, wherein no *Civil Power* embraced the *Christian Profession*. Whereunto may be added, that when some not long since among us, thinking thereby to ingratiate themselvs with the *State*, had broached some things bending and tending to the *Erastian* way, its wel known, that they were as eagerly opposed by the *Independent* partie, as by any of those that go under the title of *Presbyterians*. But this mans main end, his malice being eqally against either, is, as plainly appeers, to disgrace the whole body of the *Ministerie*, and to bring them, as much as in him lies, into hatred with the people, as regarding nothing at all of their spiritual good, but ayming onely at their own pride and profit, to make a gain of them, and

to

to tyrannize over them at their pleasure. But let him take heed, lest by withstanding Gods faithful *Ministers*, as *Jannes and Jambres* did Moses, 2 Tim. 3. 8. and by opposing himself against them in this base scoffing manner, as *Elymas* the Sorcerer did to Pauls preaching, Act. 13. 8. he procure to himself from God that heavy doom that Paul passed then upon *Elymas*, and that dismal judgment, or the like, if not a wors and more dreadful, that was thereupon presently inflicted on him, Vers. 10, 11.

But let us hear yet a litle more, tho it reqire some patience, of his raving and ranting rhetorik, that either he must be ever and anon venting, or els he shal burst with it, his heart and stomak is so ful and over-fraught with gall and rancor against this so extreamly hated *Ministerie*. Having done with the *Moon*, he comes to *the great Eclips of the Sun*, and here again he goes on to foretel, what without need of spectacles or
Pag. 28. prospective he saw ful before his face already. *How far forth*, saith he, *this Eclips shal exasperate mens spirits against the Clergie of our own and other Nations, or how far it shal torment the poor Husbandman, to depart with the tenth part of his labor unto his unsufficient or factious Minister, or prating Preist, I am not able clearly to determine. great affliction one way or other it doth generally manifest to happen unto all those of the long Robe. viz. Lawyers, Civilians, Clergie men, and unto those we falsly for the most part call Divines, when God knows many of them have as litle knowledge of Divinitie, as my self of Presbyter John, and as litle affection for the Parlament, as my self zeal for Antichrist.* I might here peradventure not without some just cause reqest Mr. Lilie to shew us, how we may reconcile him to himself, and make his sentences concerning this *great Eclipse* and the *Effects* of it agree the one with the other. For in this place
Ibid. he tells us, that *this Eclips being in the sign of Aries, hath dominion and operation on the state and condition of Laws, Preisthoods, Papacie, Prelacie*; *and* (to shew where his spite was most) he saith, *he may very wel adde, Presbyterie*, &c. *Independencie*, it may be, was within the verge of that, *et cætera*, and stuck between his teeth, but he was loath to spit it out. Now hence,
Pag. 37. as you have heard, he infers and concludes, that *great affliction wil happen generally, unto all those of the long Robe, Lawyers, Civilians,*

Civilians, Clergie men and Divines. And yet afterward, where he is pleaſed *further to expatiate his mind* (for I give you his own terms: and where, think we, did ever any man read ſuch either Engliſh or Latine before?) *concerning the greatnes of the Effects of this great Eclips*, he ſaith, *it is in the laſt degree of the Decanate of Aries, which ſecond Decanate, is Nobilitatis, Altitudinis, Regni, & magni Dominii imago, the image of Nobility, Greatneſſe, Dominion, extraordinary Rule*; (for *Kingdome*, or *Reign*, he had no mind to expres) *the ſhape and form whereof the Ancients* (ſome old Wizards he means) *repreſented under the enſuing Image.* which *Image* is the portraiture of *a man in a long Robe*; and *preſents* (as he ſaith) *the Engliſh Common-Wealth*, as it wil *be for three years or thereabout* (that is, for ſo long as the *Effect* of this *Eclips* laſts, as we ſhal afterward hear) *in great Majeſtie and Glory.* Now how he can reconcile theſe two ſo *cros Judgements* drawn from *one* and the ſame *aſpect*, and raiſed from one and the ſame ground as you ſee, tho other *Ignoramuſſes* and dul pates ar too ſhalow to conceiv; yet I doubt not but he is as wel able to bring together, as to make the two members of a *Contradiction* to accord: for theſe wizards in cunning and jugling do far ſurpas your common *Gypſies*, and ar able at once to make one and the ſelf ſame thing *faſt and looſe*, good and bad in the very ſame inſtant. Mean while you ſee, how he can make the *Aſpects* repreſent what he pleaſes, and *Images* ſpeak what he liſts; when *the long Robe repreſents the Common Wealth of England*, to ſpeak *much Peace* and Honour to it; when it denotes *the Clergie and the Divines of England*, to ſpeak *great Affliction and Trouble.* Whereof further hereafter, when we arrive at his *Pictures.* Pag. 38.

But one thing further is here worthy our Obſervation. Mr. Lilie in al theſe *dreadful Eclipſes* and *malignant Aſpects*, finds much matter of bad, diſmal and diſaſtrous concernment, to *Princes, Potentates, Preiſts, Lawyers, Husbandmen, Graſiers*, &c. but none at all ever to *Wizards, Witches, Conjurers, Fortune-tellers, Sorcerers, Stargazers, Aſtrologers, &c.* No malignity of any *Aſpect* belike is able to reach them: or as the knaviſh ſelow in the Comedie, that to fright his Maſter returning home after long abſence, from entring into his own houſe, *Plavt. Moſtel.*

houſe, told him, that *his houſe* in his abſence was become *haunted with Sprites*; and when he was askt, how he durſt go in then himſelf, made anſwer, *Pax mihi cum mortuis*, that *the Sprites and he were at one*. So, it ſeems theſe men and their coined *Aſpects* ar agreed; ſo that tho they portend never ſo much miſchief and miſery to theſe *prating Preiſts*, or any other ſort of men, high or low, great or ſmal, whome theſe men diſaffect, yet they wil not ſo much as once touch them, nor do ever portend any evil at all to them.

Pag. 17. Yea but, may ſome ſay, he profeſſeth to *write this of the Miniſterie with ſorow of heart rather then any joy or delight, to ſee the downfal of ſo many men, who had they improoved their talents in lerning and divinity conſcientiouſly for the education of thoſe flocks God had committed unto them, might have expected another manner of reward from heaven, and a more benign acceptance of their labors from men. The great God of Heaven* (ſaith he) *protect the pious and godlie Divines of our Nation; for ſome we have; and let them never want encouragement, or a moſt bountiful allowance from this Common Wealth: but for the meer Prater, or State enemy, let it be with him as he doth merit: the ruine or impoveriſhing of many of them is at hand.*

Where in the firſt place I might demand of him, whether the *Effect* of this *Eclips*, according to his fancies and his Autors *Principles*, do not indifferently reach, and promiſcuouſly include, as wel thoſe other *few and pious ones*, as thoſe *Praters* and *State enemies*, as he terms them.

And in the next place, in whether rank he is pleaſed to range thoſe, that have written againſt him, or condemned his practiſes as *deteſtable and diabolical*. for I doubt much, whether his *Charity* be boyled up to ſuch an height, as to wiſh ſo wel to them, or to afford them any part in his *prayers*, more then he hath in their *Creed*; which I ſuppoſe yet they do not greatly affect, nor have much cauſe to deſire, conſidering whome they deem him addicted unto. But whome he and ſuch as he is eſteem *pious and godly Divines*, is not much to be regarded. And howſoever thoſe Miniſters of God, that deal faithfully in diſcharge of their duty, might juſtly expect better and more loving acceptance from their people, then moſt ſuch uſually meet with, yet experience of all ages ſhews, that

the

the faithful diſpenſers of Gods truth, have uſually found leſs favor with the moſt, then ſuch as have ſoothed them up in their ſins. The beſt is, they ar as *Taylors* that make apparel for *children*, who whether the ſuites they make them do either for ſtuf or faſhion pleaſe the *Children* or no, expect their pay from the *parents*, having done their work faithfully according to their direction, and given them content therein. Nor is it in the power of any *Impoſter*, or of any *malevolent Aſpect*, (if thoſe celeſtial creatures had any ſuch, which is impious to aver) to debar or defraud them of that reward, which from heaven they are ſure to receiv, for that their work, which being performed by them in Gods name, and for God, ſhal never pas unregarded or unrewarded with God: howſoever he do oft ſuffer them, as his Prophets oft and Apoſtles of old, for their trial and exerciſe of their patience, as alſo for the juſt puniſhment of peoples unthankfulnes, to meet with hard meaſure at the hands of thoſe, from whome they have deſerved far better, and who (worſt enemies therein to themſelvs) do thereby attract much more evil to themſelvs, then they either do or can do unto thoſe, whome ſo unworthily they reqite.

Matth. 5. 12. & 23. 34— 37. 1 Cor. 4. 9— 13. 2 Cor. 6. 4, 5.

As for all his fained profeſſion of *ſorrow of heart* and *prayer for protection* in behalf of *the pious ſome*, I eſteem them no other then as *Crocodiles tears* commonly ſpoken of, if their guiſe be at leaſt as the ſayeng is, to weep over thoſe, whome they deſire to devour: Or not unlike thoſe that that bloudy-minded, but deep-diſſembling traitor Iſmael ſhed over thoſe poor pilgrims whome he intended to deſtroy. Jer. 41. 6, 7.

Eraſm. *Adag.* 24. 60.

For his *litle knowledge of Presbyter John*, if there be a King ſo called in the world, or the King at leaſt that is abuſively ſo termed; he wants belike his felow *Figure-flingers glas* in Finsbury feilds, wherein he profeſſed he could ſee what was done all the world over. But if he *know nothing of Presbyter John* and *his Countrey*, as he would ſeem here to intimate, how comes he to know what is done in the *Eaſt Indies*, in places far more remote then thoſe parts of Africa, where his regiment and reſidence is ſaid to be? Or if he be as ignorant of the one as of the other, doth he not apparently cheat people by taking their money to tel them in what condition their frends

Vid. Scal. *emend. Temp.* l. 7. & Codign. *hiſt. Abaſſ.* l. 1. c. 5. See Miltons *Figure-Caſter.*

or husbands ar in ſome parts of the *Eaſt Indies*, and at what time they ſhal from thence return. No body belike repaires to him for inqirie concerning ought or any in *Preſter Jean*, or *Preſtegians* Countrey; and therefore he regards not to take notice of ought there: otherwiſe, I doubt not, but that the tender of a little yelow, ſome ſmal pitance of that *gelk* of the egg, that the Diviner demanded of his Client; or not much of the *White*, would ſo cleer his ey-ſight, or his glas, or both, that he could ſoon come to know as wel what were done in the inner parts of *Ethiopia*, as how matters went with men in *the gulph of Bengala*; alike, without the Divels help, I beleiv, in either.

See Tullie *de Divinat.* l. 1.

And for his *zeal to Antichriſt*; apparent enough it is, that he hath no ſmal meaſure of that ζῆλος πικρὸς, that *bitter zeal*, the Apoſtle James ſpeaks of, Chap. 3. 14. againſt thoſe, that have ben Gods principal Inſtruments both among us and elswhere, in helping to demoliſh the power and Kingdome of *Antichriſt*. And if the Divel be the *graud Antichriſt*, as there is no doubt but he is, and the other on earth but his *Deputie*, ſure he and his Complices ar no les zealous for the ſupport of *Antichriſts Kingdome*, when they ſo eagerly band and bend themſelvs againſt thoſe ſervants of God, that diſcover and lay open their *diabolical* practiſes, then was Demetrius and his felow *craftsmen* for the *worſhip of Diana*, in ſtirring up, and ſtriving to enrage the people againſt Paul Chriſts Apoſtle, and that for the ſame cauſe, for which they ſet the multitude then in an uproar, becauſe *thereby comes in their gain*, Act. 19. 24, 27, 28.

Pag. 47. Yea but the man reqires to be heard. *Let me be heard*, ſaith he, *and not judged unheard*. and what more equal? but hath he not ben heard? or ar not his own *allegations* for himſelf and in defence of his Art, related by the *Annotator* out of his own works, and delivered in his own words? and ſuch *Exceptions* taken thereunto, and given in againſt him, as he hath no liſt to take notice of?

But how would the man be heard and tried? forſooth, *according to his own principles*. *Let me be heard*, ſaith he, *according to mine own principles*. a very fair cours indeed, and a very reaſonable reqeſt; can ye blame him, if he deſire ſo to be heard

and

and tried? For what cheater, or impoſter? what malefactor, felon, traitor, or murtherer, would not right willingly be heard, tried and ſentenced *according to his own principles?* And what, think we, would *their principles* be? ſuch, no doubt, as were thoſe of Brennus and his Galles, and their plea againſt the Romanes, whoſe dominions they had invaded; as Plutarch relateth it, that *they did nothing evil or unjuſt, but kept to the ancienteſt, and moſt generally received and allowed Law in the World, that gives the ſtronger right to what the weaker held*: or, as Livie more ſuecinctly, that *their right conſiſted in their arms, and to hardy perſons all things appertained.* and ſuch, I beleiv, would *their principles* be, that *all was of right theirs, that either by fraud or force, ſlight or might, they could wreſt from any other, that were either way, or in either kind weaker then themſelvs.* By which their *Tenets* and *Maximes* might they but obtain to be tried and ſentenced, they would be ſure, they knew, to do wel enough. And the like cours of Judicature doth this man plead for. *Let me be heard*, ſaith he, *according to mine own principles.* grant him but his own grounds (a moſt reaſonable reqeſt) and he wil ſoon be able ſufficiently to cleer himſelf, neither ſhal he need to except againſt any *uncharitable* either *Presbyterian* or *Independent*, from being of his *Judges*, or of his *Jurie.*

Plut. *in Camil.*

Liv. *lib.* 6.

But, Sir, *your principles* muſt firſt be prooved, which by other then thoſe of the *Presbyterie* have ben ſo razed, that it ſeems you deſpair of ever raiſing them again, and therefore refuſe to meddle with their ruines. And this is that which the *Annotater* reqires of you, and puts you upon, to make good your *Aſſertions* concerning the ground of *your Principles*: that which you ar as unwilling to come to, being conſcious to your ſelf of your utter inability of ſound confirming what ſo confidently, but groundleſly you have thereof affirmed, as is any bear to be brought to the ſtake. els why take you no notice of it, when it is preſſed upon you, but let it ſleep, or ſlip away in ſilence, as a thing that nothing concerned you?

Yea but thoſe *ſtupid Annotations*, are but *an unſeemly Commentary, conſiſting of criticiſms and fruitleſſe expoſitions on Texts of Scripture, againſt the whole current of antiquity, reaſon, and the very genuine ſenſe of the words themſelvs; the fruits of a brain*

Pag. 8. & 47.

doating with age, and of one become a child again; in a word no better then *a puddle of envy and non-ſenſe*.

Good Sir, be pleaſed, I beſeech you, to tel us, who told you all this for, I beleiv, you never read any great part of the whole *Commentarie*; it may be ſcarce had the patience to run over the whole *Annotation* to an end: for you complain elswhere of the length of it; and ſay as litle to that concerns you in it, as if you had never read word of it. Beſides, be it that you had turned over the whole *Commentarie* from the firſt *Note* to the laſt; yet I ſuppoſe, you wil hardly make many, if any at all, beleiv, that you ar ſo wel acqainted with *all Antiqitie*, or ſo wel-verſed and skilled in the *Original Language and genuine ſenſe of the Text*, as to pas out of your own knowledge ſuch a cenſure as this upon any mans work. and he were indeed a very ſelie man, and wel worthy of much pity, that would deem your cenſures of much worth or weight in a buſines of this nature. As for the *Annotater* and his work ſuch as it is: albeit he doubts not, but that many wants and weakneſſes, defects and defaults may by a qick and peircing ey be deſcried in it, yet he dares be ſo bold, as (with that *aged Tragedian* ſometime upon occaſion of the like accuſation) to appeal and refer himſelf to the ſentence of any ingenuous and judicious lerned, whether his labors therein may deſervedly be deemed the birth of one doating and ſo crackt-brained with age, that he is become *a child again*; or his *expoſitions* therein delivered ſuch as this mans verdict (if I may at leaſt ſo term it) here paſſed upon them affirms them to be. And this yet I ſhal make bold to adjoin, that they have ſo far forth attained approbation both at home and abroad, that the *Annotater* hath ben importuned, both by divers of his reverend brethren here, and ſome alſo from forain parts, to undertake the like pains on ſome other parts of Scripture: unto whome his anſwer hath ben, that neither his age or ability wil bear it, nor is it ſo needful for him to undertake ought further therein, ſince that ſome of the other parts have ben more exqiſitely, tho with les prolixity, delt in by others (it being not every ones faculti, not his, he is ſure, to write ſuccinctlie, and compriſe much matter in few words) by whom ſuch an employment, having fewer yeers and larger abilities may

Sophocles. Vid. Cic. *de Sen.* Plut. *de ſen. Polit.* Ariſtoph. *Schol. Ran.* Fabr. *Gymn* l. 2. c. 12.

may much better be performed. But, Sir, whatſoever the *Annotater* may have done els-where, ſure he is, that what he hath *on Jerem.* 10. 2. concerning the *vanitie and impietie* of your trade, is neither *contrary to the current of Antiqitie*, nor *to reaſon*, nor *to the genuine ſenſe of the words of the Text*; but conſonant to *the doctrine of the Ancient Fathers*, the *ſounder and greater number of lerned Writers*, both of former times and later dayes, as wel *Papiſts*, as *Proteſtants*, the ſetled *diſcipline in the Chriſtian Churches*, the *Decrees and Sanctions of Chriſtian Emperors*, and the *Canons and Conſtitutions of* whole *Councels* not a few, even to that of *Trent* it ſelf, as hath formerly ben ſhewed. And for this *puddle of non-ſenſe*, as you ar pleaſed to ſtyle it, (from whence you ſhould have done wel to have related ſome few at leaſt particular paſſages or ſentences of *non-ſenſe*, picked out of the whole *puddle*) it hath, it ſeems, ſo puzzeld you and diſturbed all your ſenſes, that you have not ſo much as one wiſe word to return in way of defence unto any peice of the *Exceptions* therein taken to your own *Aſſertions* related out of your own writings: onely the very ſight of it ſeems ſo to have troubled your ſtomack, that it hath made you bring up much gall, and ſpit out a great deal of venome, which being unaccuſtomed to ſuch ſcurrilous language, I ſhal pas by, and leav to you, to reſume, if you pleaſe, as dogs ſometime do their vomit, and to reſerv it by you, until you have further uſe of it. Mean while, that the *Autor of that Annotation*, which you ar pleaſed ſo to beſpatter, is not aſhamed of his work, but is willing to have it pas the more general trial, whether it be ſuch *a puddle of non-ſenſe* or no; in regard that the whole work, whereof his labors ar but a parcel, conſiſts of *two* great *volumes*, and the price conſequently correſpondent, not every mans money, and in fewer hands therefore; in conſideration hereof he hath cauſed that *Annotation*, excerpted from the reſt to be printed apart together with this, that the more eyes of all ſorts may readily ſee what it is, whether it be ſuch as you ſay, and how nothing (a few ſcurrilous terms onely excepted) you have in your own defence returned thereunto.

One thing I had overpaſt, which I deem not amiſſe to give

ſome

fome touch of before I conclude. Beſides the aſperſions of *non-ſenſe*, *incapacity* and *ignorance*, wherewith Mr. L. chargeth *our Engliſh Preiſts*, and the *Annotater* among the reſt; there is another Imputation and charge of a more bainous nature, to wit, *Envie*, the *Divels* moſt peculiar ſin. for of the *Annotation* on Jer. 10. 2. he ſaith, it is *a puddle of Envy* and *Non-ſenſe*. Of which former branch, I had ſaid nothing, becauſe I underſtood not the Myſterie, wanting ſome *Delian Diver* to unfold it to me, that I might know what the Mans meaning ſhould be; which now Mr. L. himſelf hath done for me. For in an *Epiſtle* prefixed to his *Worlds Cataſtrophe*, which came lately to my hands, he tels his Reader that *the Fraternity of the Clergie* ar an *Enviom generation*, and this diſeaſe of *envie* is with them *hereditarie*. And what is the ground, think we, of this grievous charge, which he enters upon with ſuch a paſſionate Exclamation? *Oh men of Envie!* forſooth, *they have for ſo many ages envied mankind the knowledge of lerning, that have cloiſtered up books, and ſuffered them to periſh in their cloſets unopened, becauſe all ſhould be ignorant but themſelvs.* and *had not ſome Gentlemen of divine Soals, and many worthy and gallant Phyſitians preſerved Arts and publiſhed their admirable conceptions, he is confident to this very day, the Fraternity of Clergie-men would have kept us at a diſtance, and without the knowledge of many lernings we now know; for which at ſometimes theſe malevolent churliſh and enviom Clergiemen fnarl at the Autors.* But what ar the Books, that theſe *men made of envie*, have thus mured up, of ſet purpoſe to keep men in ignorance? Is it Gods Word, think we, and the *Divine Oracles*, or *the Law and the Goſpel*, or *the Writings of the Prophets and Apoſtles?* theſe indeed under the *Papacie* were locked up and ſealed up: and men inhibited from looking into them. But theſe ar not the *Books* Mr. L. ſpeaks of: theſe rather he could be content ſhould be concealed: they ſpeak no good of him and his trade; tho the *Planets* and *Aſpects* of them (as we have elswhere obſerved) *portend* no ill at all to *Wizards*, whatſoever to others they do: yet theſe denounce much evil both to them, and to thoſe that ar deluded by them. But what ar they then? ſuch as treat of Mr. Ls. trade; ſuch as the *profeſſors and practiſers of ſuch arts*,

Vid. Aug. *Epiſt.* 48. *de Diſcipl. Chriſt.* c. 2. *cont. Julian.* l. 6. c. 1.

arts, when they turned tru *Christians*, burnt at Epheſus, Act. 19.19. Ah what an *envious* man was Paul, that would ſuffer them ſo to do? But more particularly, that by ſome inſtances we may know what books he means, *There ar books* (ſaith he from *the Lord of Marchiſtone* writing *on the Revelation*) *among the Jews, containing doctrines, as they alledge, proceeding from the mouthes of the Pharisanks, affirming every great Angel of ſeven to rule the world 490 yeers.* and in particular, *a Book of the Government of the World by Angels*; which M.L. himſelf hath Engliſhed: *wherof he purpoſes to write a ſpecial Treatiſe; wherein from the beginning of the World to theſe times, and ſome hundreds of yeers ſucceeding; he ſhal endevor to manifeſt ſuch Myſteries involved in this lerning, as yet have not appeered; wherein he ſhal go neer to give every Common Wealth of Europe a ſmart conjecture of the continuance or deſtruction of their State and Government.* having gotten, forſooth, *the tru Key*, or *Cabala*, as elſwhere he terms it, to unlock theſe *Myſteries*, which others for want thereof underſtand not. he ſhould have done wel to have added *Mother Shiptons Propheſies*, which he ſayes were *never queſtioned for antiqitie and veritie*: And the reſt of the rabble of *old wives tales* as the Apoſtle ſpeaks, 1 Tim. 4. 7. whereof he tels us, there ar many more in the North. And what is all this, but to do as Satan did with God to our firſt Parents, who charged him with envieng man *divine knowledge*, becauſe he inhibited him the forbidden fruit? For therefore, ſaith. Mr. L. theſe *Clergie men* keep theſe Books out of mens ſight; becauſe out of *envie* they would keep people in ignorance, and withhold them from attaining ſuch deep and profound knowledge as himſelf by reading of them hath attained unto. As for the Lord Napeir, and his Countryman Robert Ponts, their *Calculations* by Jubilees from the Worlds beginning to the Worlds end, the time whereof both of them, contrary to our Saviors avouchment take upon them to determine, the one *Propoſ.* 15. the other *Cap.* 19. they ar ſo groundles, that few or none that I have ſeen do accord with either. and for Fritemius his *Treatiſe* of *the ſeven Planetary Angels* that ſhould in cours govern the whole World by thoſe *ſeven Planets*, which Mr. L. to make our people wiſe unto ſuch fancies and fooleries, hath done into Engliſh, Mr. L. himſelf

Pag. 56. himself grants that neither upon *the order* of their *Courses*, nor of the *the term* of their *Regencies* are our Wizards agreed among themselvs; which is sufficient to shew that they had it not by *Revelation* from any *good Angels*, as Mr. L. pretends, no more then the *Teutonik Wizard*, what was done so many ages before this World was. and those supposed *books* of the Patriarks may wel go among the rank of those *Jewish Fables*, that the Apostle forbids Christians to give heed unto, Tit. 1, 14. Nor ar either the Apostle Paul or our *Preists*, as Mr. L. styles them, more guilty of *Envy* in disswading people from hearkning to such groundles and impious fopperies, then should any holy Angel of God have ben, in disswading our first Parents from medling with *the forbidden fruit*. Nor can any sound *Wisedome* be gained from any *science falsly so termed*, 1 Tim. 6. 20. that neither from religion nor reason it self by necessary conseqence hath any good ground.

Preface. But for the Exposition of the place, Mr. L. tels *Mr. G.* that *he shal ere long have the judgments of abler Divines then himself and to better purpose on that of Jerem.* 10. 2: and mean while telleth his Readers, they shal have *the Exposition of a Reverend Minister on the place, equal in yeers to Mr. G. and in true Divinity and Knowledge of the Oriental toungs far surmounting him.*

What those *Judgments* ar *of abler Divines*, when we see, we shal know what to say to them. And for that others *Exposition*, whose words he relates, but names not the *Autor*, nor the *Title* of his work, leaving the *Annotater* as wel as his Readers, to seek after a needle in a bottle of hay, it was long ere any of my frends could find out any of them, nor could I by their help hitherto attain the revew of more then one that hath lately published ought on that Scripture; which one indeed concurs with the party, whose words he relates for the *Exposition* of the place, tho he have not the very same terms, and resolved I was not to meddle with Mr. Lilie, until I could see what some of these his *Advocates* had to say in his behalf; which we shal (God assisting) consider of, ere we finish this discours. Mean while, not to make *comparisons*, which is generally deemed *odious*, and with one utterly unknown, would be, not over-presumptuous onely, but even ridiculous: much

skil

skil in the Oriental toungs I never did, nor do profeſſe; a litle ſmattering onely in the *Hebrew* of *the Bible* I acknowledge. neither needs there any great depth of skil in thoſe *Oriental languages*, for the expounding of that *Text* of *Jeremie*, that ſtrikes at Mr. Lilies trade.

And if that his other *Advocate*, whome he qotes and ſo highly extols, do *for yeers eqal the Annotater*, why may not he ſo aged fall under his Clients cenſure of *Senes bis pueri*, as wel as his *Antagoniſt*? for how Mr. L. ſhould come to be inſpired with ſuch a faculty as whereby to judge of *tru Divinity*, is a point, I confes, beyond my skil to conceiv. But what ever the man be for skil in languages, or knowledge in Divinitie, (for I know not who or what he is) I would fain know of M. Lilie, ſuppoſing that this his *Advocate* had ſeen farther into the *Text*, being far more skilful in the Language, then the *Annotater* hath done; what is all that to the juſtifieng of Mr. Lilies *Aſſertions* in the *Annotation* related, and the *Exceptions* therein taken thereunto? which it concerned him to have anſwerd, and not put it off to another, who in all that he relates out of him, ſpeaks not a word at all for him, but leaves him in regard of *defence* therein, as naked and bare, as if he had never ſo much as once opened his mouth, or put pen to paper in his behalf.

But leaving his *Advocates* til we come to deal with them, we ſhal preſume a litle to cope with this grand *Maſter* in the matter of *Eclipſes*, becauſe they ar the main ſubject of this his *Black Book*. And here I might a litle qeſtion the skil of Mr. L. himſelf, and ſome of his felow *Prognoſticks*, in that part of the *Sideral Science*, which on all ſides is acknowledged to be as warrantable and lawful as beneficial and uſeful. That which a man better verſed in theſe things then my ſelf, might the rather adventure to do; for that Kepler a great Mathematician ſticks not to affirm, that *Aſtrologi Aſtronomiam ſinceriorem ut plurimum ignorant*, our great *Aſtrologers ar for the moſt part not ſo wel skild in the ſincerer part of Aſtronomie.* *De novâ Stell. Serpent. c. 11.*

Now here, in the firſt place we have ben told by ſome of them, the more to amaze the ſelie multitude, that this late *Eclips* of the Sun would be greater and more terrible then any that had ben *many ages* before, Yea Mr. L. himſelf tels us,

Pag. 24. that *it is the greateſt this age hath beheld; from whence therefore we may expect accidents or events to folow ſutable to the greatneſſe of it.* And yet Leovitius a great Autor with him enforms us,

Pag. 11: as Mr. L. himſelf relates, that *in the yeer* 1567. *April.* 9. (and ther ar, I hope, yet living that might ſee that) *there was ſuch a terrible and horrid Eclips of the Sun, as had not ben ſince* 1544. *nec etiam multis futuris ſeculis, nor for many enſuing ages ſhould be.* And yet there hath not one entire *ſeculum*, or *age*, as himſelf renders it, who yet thus ſaith, much les *many*, as ſome other, paſt over our heds between this and that: unles they wil make ſhorter *ſecula*, or *ages*, as did the Emperour Claudius for his *Ludi ſeculares*, or *Secular Interludes*, but was laughed at for his labor, by many of thoſe that had ſeen them, ſome that had acted in them, yet ſurviving, when the *Common Crier* proclaimd ſuch *Diſports* to be exhibited, *quos nec quiſquam ſpectaſſet, nec ſpectaturus eſſet, as no man then alive had ſeen, or ſhould ſurvive to ſee again*: or as the Popes do their *Jubilees*, which they have drawn down from 50. *yeers* to 25. to draw the more money from poor people, whome they laugh at the whileſt for their lightnes of belief. But whether Mr. Lilie or Leovitius were here in the *Error*, let others decide, and let him for me lay it on whether of their two ſhoulders he liſts.

Suet. *lib.* 5. c. 21.

Secondly, as concerning the *ſite* of the *light* continued during the *conjunction* of thoſe two *Luminaries* in the late *Eclips*; M. L. with divers other of his felow *Prognoſtiks*, were manifeſtly miſtaken. for in his delineation thereof, as divers other alſo of them, he places the light part, ſuch glimmerings at leaſt of it, as he is pleaſed to afford us, below; whereas it was apparent to any ey ſedulouſly obſerving the apparition, that the *light* part was above: which I hope, he himſelf wil not have the face to deny.

Pag. 7. Thirdly, for the ſumming up of the parts (as to us) obſcured; calling in Captain George Wharton *an excellent* Calculator, he determines from him, who (he ſaith) had *accurately and learnedly delivered it*, that *the body of the Sun would be eleven digits and fifty five minutes eclipſed.* Where I wonder why Mr. Lilie ſo great an Artiſt, as he profeſſeth himſelf to be, ſhould be ſo diffident of his own skil, that he ſhould not dare to venture or hazard it upon any Calculation of his own, but refer

refer himſelf to Capt. G. W. his *calculation* herein, whom howſoever he pronounces in his *calculation exact*; and doth not les, I hope, conſpire with in his *Prognoſtik* for the *effects* or *events* of it, yet as miſdoubting the ſucceſſe and iſſu of the buſienes, he ſeems ſo cautelouſly to have thus delivered it, that if any error came to be diſcovered in it, it might rather reflect upon his frend the *Calculator*, from whome he had taken it upon truſt, then be charged upon himſelf. But that the *Calculations*, whether the ones, or the others, or agreed upon by both, is not ſo *exact*, is by others not a few, deemed in theſe points very skilful, agreed, and by M. L. himſelf in part alſo, but covertly, confeſt. For ſome here at London, as I am enformed, do affirm, that the obſcuration in ſome *digits* fel ſhort of that their account; and that by the obſervation of thoſe at Oxford, and of a prime man among the reſt in M. L. his own account, it miſſed much at leaſt in the *minutes*; for by their *Calculation* it was but *eleven digits, and one fourth*, which I conceiv to be *fifteen minutes*, the *fourth part of a digit*, conſiſting of *ſixty minutes*; which why M. L. is pleaſed to cal *fifteen ſeconds*, I wot not. but by that *calculation*, which M. L. himſelf in his late *new Ephemeris* would ſeem to accord with, it came as far ſhort for *minutes* in the former account, as *fifteen* and *fifty five* ar aſunder. But I wil not take upon me to decide the difference between them; I content my ſelf with M. L. his own grant here. Ephemer. ann. 53.

Onely by the way, I ſhould, if I might be ſo bold, demand of Mr. L. whether this *excellent Calculator*, Capt. *G. Wharton*, be not anagrammatiſed the ſame with *Naworth of Oxford*. I ſhrewdly gues them to be one and the ſame. and ſome frends aſſure me, that he himſelf in ſome of his writings hath acknowledged as much. Which if it ſo be; I ſhould then further demand, (for I am in theſe matters but a Queſtioniſt) how it is come about, that *Naworth that A B C felow of Oxford*, (for ſo M. L. ſtyles him in the very entrie to his *Ephemeris for the yeer 47.*) is now ſo ſodainlie become *Capt. G. Wharton that excellent Calculator*? Surely there muſt needs be ſome grand myſterie in it. Is the tranſpoſition of a few letters, think we, ſo efficacious in this their *new Magik*, that the change of the *name* ſhould ſodainly produce ſuch a ſtrange change in the man?

man? Or may we not deem rather that his reconcilement to Mr. Lilie hath effected the alteration, and made the *Abce Scholler* such an *accurate calculator?* and then the *Annotater* may not be wholie out of hope, but that if he would recant and claw Mr. Lilie a litle, M. L as the Proverb is, would *claw him again*, and so he might of *Thomas Wiseaker, that old doating Duns*, become sodainly *Mr. T. G. an excellent Divine*, or, as Marcilius Ficinus, because he writes for those of his coat (for no other lerning is M. L. privie to in him) *an excellent lerned Preist*. Yea what might not those poor Snakes the silie sneaking *Presbyterians*, whether English or Scottish hope to prove, if they could be so happy, as to make their peace with M. L. and be admitted to kisse the hand of this *Great Mogul*? But neither is the *Annotater*, nor ar the *Presbyterians*, he hopes, so base minded, to stoop so low, as to bear a taper before the Divel, to gain a degree in his Academie, and to attain a new Title in M. L. his books. Again, I should be glad to know how it came to pas, when time was, that Mr. N^s. if not *calculations*, yet *observations* and *judgments* at Oxford, and M. Lilies here at London, were so divers one from another, or so advers rather either to other; or whence it is, that they do now so exactly agree. Did so small a distance of place, think we, alter the face of the sky? or hath the variation of the *Scene* on the earth here below, produced a variation of the *Scheme* above in the heavens? But I make litle doubt, had they then ben both together, when they wrot such different *Prognostiks*, either M. L. with M. N. at Oxford, or M. N. with M. L. at London, but that their *observations and predictions*, whether they had laid their heds together, or had studied upon the matter apart in their several cels, as the tale goes of the secluded *Septuagints*, they would have agreed wel enough, wel knowing either others mind to an hair, and what it behooved them to write. nor is it unlikely, but that, when they came to shake hands here, they laughed, as we use to say, in the sleev at least; bethinking themselvs, how handsomely they had acted their parts on either *scene*, deluding not silie people alone, but whole *States* in a manner, by predictions and promises of good successes, the one to the *King* and the *Roial* partie there, the other to the *Parlament* and their adherents here.

Hieron. *Prolog. in Pentat.*

here. But at theſe mens diſcrepances I mervail not at all, when I call to mind that, which I have heard reported of that reverend man of God, whome this miſcreant above traduced. the Reader, I hope, wil excuſe me, if I be telling of ſtories now and then, when I ſhal have minded him of the old ſayeng, Ἴδιόν ἐστιν ἐν γήρᾳ τὸ φιλόμυθον, that *it is the property*, not *of children* onely, but *of old men* too, eſpecially when they grow *children* again, that *they love to be telling of ſtories and tales*. Mr. Calvin preaching in his Church at Geneva, when in the midſt of his matter through the Sextons knavery he heard the Clock ſtrike, and ſaw the people look back to the hand on the dial, as wondring that the hour ſhould be ſo ſoon at an end, *Ye need not look back or wonder at all*, ſaid he, *at the ſhortnes of the hower: for God makes the dayes; but Martin* (the Clock-keeper) *makes the howers*, as he pleaſes, and *the Day goeth not by his Clock*. It is juſt ſo here. God hath aſſigned the *Stars* their *ſite* and their *cours*, which no power of man or Angel is able to alter: but mans fancie hath built us imaginary *Houſes* in the Heavens, and aſſigned them ſuch qalifications, affections and effections as the framers of them pleaſed to give them. and why ſhould they not then diſpoſe of their fanatical fabricks according to their own fancie that produced them at firſt?

Longin. *de ſublim.*

[Since I wrote this, lighting upon another of M.L. his worthy works, I am now thereby fully confirmed in my former conjectures concerning *Capt. G. Wharton*, by Mr. L. here ſo much extolled: firſt that *Naworth* and *Wharton* ar one and the ſame man; and ſecondly, that it is not the change of his name, but his reconcilement to M.L. that hath procured him ſuch a change in M.L. his repute. For I find him after the change of his name, before M.L. and he came to accord, to be ſtyled by M.L. *the ſilliest of all Aſtrologers, a vagabond Aſinego, having the curs of Cain hanging upon him, a vipterous Renegado*, one that *having two names, incurs the cenſure of Ignoramus, Duplex nomen, duplex Nebulo, a double Name, a double knave*. and withal publiſhes a *Diſcours* (whether his own or no, I know not) but under the perſon of a third party, entituled, *A Whip for Wharton*. What the man is, I know not, nor did I ever ſee ought of his. But thus M.L. was pleaſed to decipher him: and that, it ſeems principally for his writing

Preface to his Worlds Catastrophe.

ting againſt M. Lilie and M. Booker, and diſcovering ſome errors and miſtakes in their *calculations*; which becauſe M.L. and his *Advocate*, (who ever he be) it ſeems, cannot deny, they both return in way of *Anſwer* ſuch language, and M.L. ſeems to turn his error over to *Regiomantanus*, as here its likely he wil the miſcalculation to M. G. W. who is now, ye ſee, ſince the agreement made, a great man in his books.]

But in the laſt place, be the number of *digits* and *minutes* in the *Suns* late *defection* (as they term it) *obſcured* more or les then theſe two great *Calculators*, in their *Calculations* and *predictions* now agreeing as good frends, whatſoever differences might have ben between them in times paſt, ar now joyntly and unanimouſly agreed upon: M. Lilie, howſoever he control thoſe that poſſeſſed peoples minds with *fear concerning the darknes that this Eclips ſhould portend* (you have his own wiſe terms) *as if it threatned danger unto thoſe, that ſhould be about their labors, or other like affairs abroad*: and there wanted not indeed of his felow wizards, that adviſed people by any means to keep their families, young children eſpecially within dores, and preſcribed cordials to be given them, as preſervatives againſt the harm and diſaſters, that from this dreadful occurrent might accrew to them. but M. L. aſſures us the contrary on his word; *I ſay*, ſaith he, *it threatens no man or cattel with danger in that conſideration, to wit, of their being abroad; nor wil the darknes be of ſo great or long a continuance as many imagine.* and yet what matter is it how long it laſt, if there be *no danger* at all in it? or what is the meaning of *the darknes, that this Eclips* (what is that but the darkning it ſelf of the light?) ſhould *portend?* or if it *threaten nothing to any that ar under it abroad*, why ſhould it threaten ought at all unto any? But leaving theſe qeries to his further conſideration; and him and his felow wizards to jar or agree among themſelvs, as they pleaſe, Mr. L. yet tels us upon his own account, and out of his own beleif, that *although the greateſt obſcurity wil not laſt long, yet ſuch and ſo great for the time it ſhal be, that if the ayer be ſerene and cleer, which in ſome meaſure he miſdoubted by the ariſing of Saturn at that time, and the Moon her application unto his quadratures*, (which with us here at London prooved but a falſe fear) *we ſhould behold the fixed Stars, as alſo Mars and Venus:*

But

But tho neither Melancholie *Saturns* malevolent aſpect prevailed any whit to the darkning of the day, and the ayer was as *ſerene and cleer* as could be deſired in the place of mine abode; yet for want, it ſeems, of Mr. Lilies ſpectacles, none among us were able to diſcern any one *Star fixed* or *free*, thoſe *two great Luminaries* then in conjunction, *the Sun and the Moon* onely excepted; nor can I hear of any one, tho having made enqiry of many in places remote, and far diſtant one from an other, at that time reſiding, that had ſo piercing an ey as to attain any ſuch ſight. and yet had it ben no ſuch great matter, had any ſuch thing ben, had *a Star* or two ben ſeen, my ſelf can remember twice to have ſeen *a Star* neer about noontide; the former time in the Borough of Southwark, about one of the Clock after noon; the latter time in Cheapſide London, about eleven in the forenoon; it being at neither time, either a very cleer or dark day, which many at both times ſtood gazing upon, (beſides ſuch as came out of their ſhops and houſes to behold it) as they paſſed along in the ſtreet.

Yea but our *Engliſh Merline* tels us in his late *New Ephemeris* for the yeer 1653, to ſalv his credit in this particular, that *thouſands in London did then behold the Planet of Venus and many fixed Stars as cleerly as in the darkeſt night.*

He told us awhile ago, that he doubted we might not ſee them for the darknes of the day, which Saturns melancholie and malevolent look might produce: now he tels us *they were ſeen* by many *as cleerly as in the darkeſt night.* the darknes of the day belike would hinder the ſight of that, which the darknes of the night would help to improov. Or doth the man, trow we, mean, and ſo with an *Eqivocation* (ſuch as *the Wizards Oracles* much abounded in of old) delude us? that as he who preſenting one for a degree in the Univerſitie, on his word averred him to be, *tam doctrinâ, quam moribus idoneum, as wel for lerning as for life and cariage fit to have that degree conferred on him*; that is, as he after expounded himſelf, *alike* fit *for either*, in plain truth *for neither.* So our Merlines meaning may be, that thoſe his *thouſands ſaw thoſe Stars as cleerly as in the darkeſt night*, wherein there is no Star at all to be ſeen. and then we ſhal as eaſily beleiv him herein, as thoſe did the *Maſter preſenting* concerning the *Scholler preſented* by him, who knew wel Pag. 49.

enough

enough what he was. Otherwiſe how thoſe *thouſands in London* attained to ſuch an eminent degree of perſpicacitie above ſo many other thouſands in and about the Citie, that could deſcry no ſuch matter, the ayer and skie being alike affected unto either partie in thoſe parts, it is not eaſie to apprehend, unles they ſhould all borow and make uſe of Mr. Lilies ſpectacles, which he ſhould be very free of to lend to ſo many. Yet, it may be ſome two or three of our Merlines clients, to cheer the man up, perceiving how he was in his dumps, upon notice taken that his predictions concerning this dreadful *Eclips* had not in all points accordingly faln out; and ſore vexed, that the *Mercuries and ballat-ſingers*, whome he greivouſly complains of, had ben ſo bold with him; might come to him and tel him, that they had ſeen ſome ſuch matter, (for, it ſeems, he dares not, does not at leaſt, ſay, that he ſaw them himſelf) whome by the help of ſome multiplieng glas he might raiſe up to that *hyperbolical* number of *thouſands*: unles it were rather, (as may not unjuſtly be ſuſpected) by the *figure* of *figmentum* or *mendacium*, a couple of *tropes* too freqent with thoſe of his trade.

But to let theſe unwonted ſights pas; for *the greatnes of the obſcurity*, many *thouſands*, I doubt not, wil avow, and my ſelf among the reſt, that they have full oft known the skie, through the thicknes of clouds overſpreading the places of their aboad, much darker, upon ſome approaching ſtorm eſpecially, then they found it at the higheſt or deepeſt degree (chooſe whether you pleaſe to term it) of this *dreadful Eclips*.

Yea but, howſoever it was with the *Eclips* here about London, our Merline enforms us, that *by letters from Scotland and Ireland, and ſome of ours on ſhip-board*, it appeers, that *the darknes was far more dreadful in thoſe parts where they then were, ſo as they could not ſee to write or to barb without candle; and no man ever ſaw the like in thoſe qarters*: inſomuch that in ſome places *all the poor people caſt themſelvs down on their backs* (they might have done better to have lien groveling on their bellies) *with their eyes towards heaven, moſt paſſionately praying, that Chriſt would let them ſee the Sun again*. They were ſome belike of the progenie of that people, that were wont to howl hideouſly, and make greivous lamentation at the daily *ſetting of*

the

the Sun, as miſdoubting that he would never riſe again with them. But, it ſeems, that ſpiteful Planet *Saturn*, whoſe malevolent aſpect Mr. L. miſdoubted might by clouding the day, hinder the ſight of the Stars with us, did on the other ſide produce that hideous and dreadful darknes with them; and we may hope therefore, that thoſe direful and diſaſtrous effects, which this darkning of our day-light, either doth preſage, or is to produce, wil light upon thoſe of *Scotland* and *Ireland*, or at the moſt and worſt, on our ſhipping at Sea, where the darknes was ſo exceeding deep and diſmal; not upon us in theſe parts, where it was nothing ſo dreadful. I might wel adde, that its to wel known to be a common ſlight of our *Mercuries* (and why not of our *Merlines*?) to date and divulge letters from forain parts and remote regions, that have indeed ben as wel coined and endited, as printed and publiſhed here at London.

But leaving theſe things, as by-matters to my main intendment at preſent (mentioned onely to retund a litle this mans inſolent vauntings of his tranſcendent skil in the *Sideral* affairs) to be made out, and made good by him as he ſhal deem himſelf able; I ſhall proceed unto that, which I formerly propounded to deal in a while with him, concerning the *nature* of theſe *Eclipſes* the main *matter* of his *Book*. And here in the firſt place, I would gladly know, for my better lerning, from him and his Complices what reaſon in *Nature* they can give us (for in his late *Ephemeris* he tells us they go *in a natural way*) of thoſe dreadful *effects* or *events*, that to theſe *Eclipſes* they aſcribe. For to pres that Argument againſt them, that any the meaneſt capacity may be able to apprehend. The *interception* of *the light of the Sun* from our ſight in theſe *Eclipſes*, ariſes from the *interpoſition of the body of the Moon* between us and the *Sun*: now the like *interception of the light of the Sun* from our ſight ariſes in the night time from the *interpoſition of the body of the Earth* between the *Sun* and us, and ſo makes every nght, not a *partial* of ſo many *digits* and *minutes* more or les, but *a total Eclips of the Sun* to us and the whole hemiſphere wherein we ar ſituate. I demand then of theſe men, what reaſon they can give, why theſe *nightly Eclipſes* ſhould not juſtly be deemed as *dreadful* and as *diſmal* as thoſe.

why ſhould not the total want of the *Sun-light* for divers hours together, having no *Moon-light* at all to ſupply the want of it, either *the night next before this Eclipt*, or *the night next after it*, portend as dreadful matter, or produce as direful *Effects*, as the greateſt darknes that to us it ſuſtained, laſting (Mr. L. himſelf ſaith it) *not above a quarter of an hower*?

But that, which indeed ſurmounts all reaſon, and may not unjuſtly be tearmed the very quinteſſence of folly & vanitie is, that, as this *grand Maſter-Wizard* from other his fore-runners informs us, thoſe dreadful *events* and *effects* enſuing each *Eclipt*, muſt continu in the *Lunar*, or that of *the Moon*, for as many *moneths*, as the *Moon* in her obſcuration paſſed *howers*; in the *Solar*, or that of *the Sun*, for as many *yeers* as the Sun in his conjunction with the *Moon*; (tho, the truth is, far enough aſunder either from other) from his firſt meeting with her to his utmoſt leaving of her; and that for the *effects* thereof, it may be *eight or nine moneths* ere they begin to take place, and wil be *moſt fierce about twenty moneths after their beginning to work*; but *then begin to abate*, and *can not laſt therefore above three yeers and an half*. For what an abſurd thing is it to imagine, that the palpable darknes of ſome preſent night, and of every night that paſſeth over our heds much more, ſhould have ſome *diſmal effect* on us, not while it is preſent with us, but ſome *moneth or two*, yea or ſome *twelv moneth* after? and as litle reaſon have we to beleiv or conceiv, that the withdrawing of the Sun-*light* in part this day from us, ſhould many *moneths* after begin to do miſcheif, and cauſe many miſchances to befal us for *a yeer or two* after. One would in reaſon rather imagine, that all the diſmalnes of it (if any ſuch matter were in it) ſhould be over, as ſoon as the interruption of thoſe radiant rayes were remooved, and the wonted light reſtored: as is all the dreadfulneſſe of the nightly darknes, unto thoſe that travel or wander in the dark by night, when the *day-light* once appeers: and the man might juſtly be deemed not unworthy to be taken into Bedlem, who ſhould imagine, that the darknes, which ſurpriſed him the night before in his way, would ſhrewdly endanger him, either ſitting in his houſe, or being abroad without doores the day folowing, or do him

Pag. 20.
Pag. 42, 43.
Ibid.

ſome-

ſome ſhrewd turn, if he were not very warie, about *a fortnight* or *three weeks* after. And I would fain hear what colour of reaſon can be given for the one more then for the other.

It wil, it may be, be ſaid, the one comes every day, the other but rarely, ſcarce once in ſome yeers.

This is that indeed that ſome of *Ancients* have wel obſerved, that *Miracula aſſiduitate vileſcunt*; ſuch things, as were they duly conſidered, would juſtly be deemed to be *as ſtrange and admirable as any miracle* whatſoever; yet *in regard of the frequencie of them ar litle regarded and lightly paſt over*. It was not without juſt cauſe and good ground deemed a ſtrange matter and *a miracle*, that *the* Sun at one time for *ſome houres* ſhould *ſtand ſtill*, Joſh. 10. 12, 13. and again that at another time for *ſome degrees* it ſhould *go back*, Eſay 38. 8. yet if it be wel weighed and duly conſidered, it is a far greater and much more admirable thing, that the ſame Sun ſhould for ſo *many thouſand yeers* together keep *a conſtant cours* and certain tenor of *continued and unwaried motion*, ſave when by a ſuperior overruling power it was for ſome ſhort ſpace of time *a peice of a day* onely, once or twice interrupted. Yea it is much more admirable, that within the ſpace of *twenty four howers* it ſhould *every day* make up its *diurnal circuit*, then that for *a few howers* it ſhould ſometime either *go back* or *ſtand ſtill*: the one is in its own nature ſimply conſidered of more difficulty then the other, tho the other ſeem the ſtranger, becauſe it ſo ſeldome came to pas. It was in its own nature, as we ſaid before of the *Eclips*, a work admirable, that the Sun did *riſe and ſet, at his due ſet and wonted time*, either *the day before*, or *the day after* his *ſtay* at the one time, his *retrograde motion* at the others, then that for ſo ſmal an interval he *ſtopt* and *ſtaied* his uſual *progres* in either. But the difference is between the caſe there and here, that there both the *ſtay* and the *regres* were contrary to the *natural cours* by God eſtabliſhed in the creature, and reqired therefore an extraordinary power and work for the effecting of either, the *daily circuit* being according to the conſtant ſet cours by God in nature eſtabliſhed: whereas in the preſent caſe, the interception of the *Sun-light* in whole by night, in part more or les by day in the *Eclips*, as we uſually term the one, and may as wel and as truly term the other, tho not ſo properly either, come both alike according to a conſtant

Aug. *de Trinit.* *l.* 3. *c.* 5, 6. & *in Joan. tr.* 8. 9. Greg. *mer. l.* 6. *c.* 6. & *in Evang. hom.* 36.

Vid. Senec. quæſt. nat. l. 7. c. 1. ſtant cours by God in nature eſtabliſhed, tho the one more freqently the other more rarely, which makes us regard the one more then the other. And yet we read not, tho the work there was at either time extraordinary and ſupernatural, that the *Suns* either *ſtanding ſtill* or *going back*, did produce any remarkable effect, either the yeer enſuing or the next after it. Onely for the preſent, the one gave Gods people opportunity for purſuit of their adverſaries, the other ſealed to Ezekias the certainty of the performance of Gods promiſe concerning his recovery; that which any other ſign he had made choiſe of, and God had pleaſed to give way to, might as well as that have done. But here nothing comes to pas but by an *ordinary cours* in nature eſtabliſhed: and it is therefore on all hands confeſt and agreed, that by *rules of art* built upon *natural grounds*, it may as certainly be *foreknown* and *foretold* at what time or times ſuch and ſuch *Eclipſes* wil fall out for many yeers enſuing, as it may be *known* and *told* at what time the *Sun* wil *riſe* and *ſet* the next day: and why the one then being of the like *nature* with the other, ſhould have any ſtranger *effects* then the other, we deſire to hear or ſee ſome ſound reaſon rendred.

Pag. 23. Nor let this profound *Artiſt* think we will be put off here as ignorant *animals*, with telling us, that we *blame Aſtrologie, becauſe it is beyond our capacitie; whoſe error he therefore pitieth, becauſe grounded rather on malice and ignorance, then on any ſound enqirie.* But we ſhal entreat him, tho we come never ſo far ſhort of him for matter of skil in this his profound *Art*, not to repute us meer bruits or irrational creatures. So much reaſon yet we have, as to reqire a reaſon of him and his Complices, before we engage our beleif to his or their dictates.

And whereas he ſaith, it is out of *meer malice and ignorance* that men oppoſe him and his felow-wizards herein; we ſhal, I hope, all things being wel weighed, make it to appeer, that it is out of meer *ignorance* of the *tru nature* of theſe *Eclipſes*, that makes people ſo much admire them, and give credit to their predictions of them, and that ſome of thoſe men themſelvs that delude men with vain conceits and frighting fancies about them, have in effect themſelvs acknowledged as much. Some inſtances from ancient *Storie* wil ſufficiently ſhew that

to

to be tru which I say. About the time that Socrates lived at Athens was Archelaus King of Macedonie; who upon *an Eclips of the Sun*, that fell out in his reign, *caused his Courtgates to be shut, and his sons hed to be shaven*; as in great dangers and distresses, or greifs and calamities was wont to be done. and whence, saith Seneca, who relates it, proceeded all this dread, but from his *gros ignorance of the nature of the creatures?* for had he had Socrates with him, whome he invited to repair to him, but for some considerations refused so to do, he would, saith my Autor, *have drawn him out of that corner or covert, wherein for fear he had hid himself, and bad him* be of *good cheer*, informing him that it was *no defection of the* Sun, *but a passage of the Moon*, that *keeping a lower way, came between it and the earth*, and *so hid the body of the* Sun *from our sight*; that those *two celestial bodies would by the swifter motion of the one be soon severed again*, and *that light of the Sun restored to the Earth, which the intervention of the Moon, in manner of a cloud, had suspended for a time.* Which last clause of his, doth well intimate that which is indeed most tru; to wit, that as great darknes for *Sun-light* is oft produced by *thick clouds* and misty fogs as by any *Eclips*, and as much dismalnes and danger conseqently in the one as in the other. Sen. *de benef.* l. 5. c. 6.

But because some may moov qestion, whether Socrates his skill would have prevailed so far with Archelaus, as to reduce him so perplexed and amazed to a settled posture of mind again, tho it be apparent that his ignorance had cast him into that fit of fear, we wil pas on to another instance. Pericles that brave, both valiant and prudent, Commander at Athens, was a disciple of Anaxagoras, by those of his times styled Ὁ Νῦς, *the Mind-man*; and that, either (saith Plutarch) for his *singular perspicacitie in enqirie into the secrets of Nature*; or for that he ascribed *the disposition of the Univers*, neither to *fate*, nor to *fortune*, as some others, but to *a pure and sincere or single Mind*, that is, to a *Deitie*. Now by this his *Teachers* instruction, was Pericles his Scholler, *thoroughly furnished* (you hear Plutarchs report still) *With the Science of the sublime and celestial creatures.* for being naturally of *an excellent piercing wit*, he improoved it exceedingly in the study of *natural Philosophie*, by the help of his *Master* Anaxagoras; whose *Physical* Plut. in *Perikl.*

ſical reaſons, being as of *a nimble wit*, ſo of a *quiet and ready* toung alſo, he was wont on every occaſion to be opening unto others, to free them from ſuch ſuperſtitious conceits, as concerning thoſe celeſtial creatures they were uſually poſſeſt with. This Pericles then going out ſometime upon a military expedition, juſt as he was ſetting foot into his Galley, the reſt of the Fleet being alſo ready to ſet forth, there fell out a *Solar Eclips*; whereat when he perceived the *Pilote* of his Galley to be aſtoniſhed, and the whole company frighted with the darknes enſuing, he caſt his cloak over the Pilots face and eyes, and then demanded of him, *Whether any hard matter had befallen him ſo muffled*, or ſuch as might *preſage ſome greivous diſaſter*, that were like to betide him. Which the Pilot denying, *And what difference*, qoth he, *is there between this and that, ſave that there that which intercepts the light and makes it ſo dark, is a body larger then my cloak?* Thus *the ignorance of the tru natural cauſe of the Eclips* caſt the Pilot and his company into that fear; from which the right underſtanding thereof kept Pericles free, and by him alſo freed them. Yet ſuch is the fury and obſtinacy of *ſuperſtition* backed with *error* and *ignorance*, that the rude multitude at Athens, being a popular State, would have had Anaxagoras condemned as an *Atheiſt*, for diſcovering the *tru nature* of ſuch occurrents unto them, and were like to have carried it againſt him, had not Pericles oppoſed it, and protected his Teacher.

To this of Pericles we ſhall add from the ſame Autor two other inſtances, in two likewiſe military Commanders, neer about the ſame times, but men of divers diſpoſitions, and accordingly of divers carriages, with no les divers event. The one of them was Nicias, who being ſent from Athens with ſome Forces into Sicilie to aſſiſt one party of the Ilanders (for the Iland was divided into factions) againſt the other, at firſt prevailed much and was very ſucceſſeful in his deſigns; but after the acceſſe of ſome Spartan forces, thoſe of the Iland deſerting him, and timely ſupplies failing, he and his were both by Sea and Land ſo beſet, that there ſeemed no way to eſcape but by a clancular flight. this when they were now addreſſing themſelvs unto and had fitted all things for it, *a Lunar Eclips* came in the way: Whereupon Nicias a man of himſelf timorous and ſuperſtitious, being miſled by ſuch wizards as he

Plut. in *Nic.* Thucyd. l. 7.

Thucyd. & Plut. *ibid.* Plin. *l.* 2, *c.* 12.

he had then about him, who (contrary to the wonted opinion of others of that profeſſion, that, as Autoclides reports of them, confined the *diſmal effects* of ſuch occurrents but to *two or three dayes* at moſt) enlarged the *danger and diſaſtrous events* of them to *a moneths* time at leaſt, would not be perſwaded ſo much as to entertain any deliberation concerning ſtay or flight, untill *the ful Moon* came about again; but in a fond manner ſat ſtill ſo long idling and trifling out the time in ſuperſtitious rites, uutil the enemy having gotten further hed and ſtrength by new ſupplies, had ſo cloſely environed and overpowred him and his forces, that no way or meanes were now left for eſcape, and prooved the utter deſtruction both of him and them. all which miſcheif and miſery had with no great difficulty (ſaith mine Autor) ben prevented, had Anaxagoras his *doctrine of the nature of ſuch Eclipſes* ben then *commonly known*, or had *Stilbides an inward acquaintance of Nicias*, and one *wel ſeen in thoſe ſciences*, that died not long before that accident, ben then *ſurviving*, who by enforming him aright of the nature of the matter, might both have *freed him from his ſuperſtitious fear*, and *adviſed him better* then his fond Wizards did, to make uſe of the darknes by the *Eclips* produced for a ſpeedy and more advantagious departure by ſtelth, wherein (ſaith Philochorus) he might by that event have ben furthered. Plut. Nic.

The other Inſtance is of Dio, who ſetting out from Zant with forces againſt the Tyranne Dionyſius, was nothing at all troubled, either he or his company with a like *Lunar Eclipſe* that then fell out; but launched out undauntedly, put over into Sicilie, there landed his forces, ſurpriſed Syracuſa, and drave out the Tyranne. and what was it, think ye, that kept Dio and his folowers from that terror and dread that ſurpriſed Nicias and his aſſociates upon the ſelf ſame occaſion? Plutark tels you. It was, ſaith he, *Dioes familiarity with Plato*, who had *aright enformed him of the tru cauſe of ſuch occurrents*, whoſe *fame and note* alſo, having received it from Socrates, *gained* generally *more credit* to his doctrine in ſuch matters, then Anaxagoras before him could attain; who therefore durſt not open his judgement therein ſave to ſome ſpecial frends, ſuch as Pericles was, yet tru it is withal, that to ſtay Plut. in *Dion.*

the

the minds of ſuch among them as might not be wholy free from ſuch frivolous ſuperſtitions, one Miltas, that took upon him to be no mean *Wiſard*, calling the company together, told them, that that *defection of the Moon* did *portend the deficiency of ſome great illuſtrious perſon, ſuch an one as Dionyſius.*

Nor were either Cornelius Scipio created General of all the Roman Forces, or Æmylius Regillus made Commander of their Fleet, diſcouraged or diſheartned at all by *a Solar Eclips*, that fell out juſt at the time of their ſetting out againſt that great Antiochus the Aſian King, but went on cheerfully, eſteeming it as in truth it was, and had as good ſucceſſe againſt Antiochus, as had Dio againſt Dionyſius: whereas the Galles entertained by Attalus King of Pergamus againſt Acheus, by *a Lunar Eclips*, becauſe they deemed it prodigious, were ſo frighted, when they were now on their way, that they would not ſtir a foot further, but would needs return home.

Liv. *l.* 37.

Polyb. *l.* 5.

To theſe of Dio and Miltas, we ſhall ſubjoyn another *Story*, that doth yet more fully lay open the wicked ſlight of theſe *Wizards*, againſt their own conſcience concealing the truth, and deviſing fables and fictions to delude people withal at their pleaſure, as in that Miltas in part appeered. The very night before Alexander was to joyn battel with Darius, about the firſt watch fel out a *Lunar Eclips*. this ſtrook a great terror into Alexanders Souldiers. Hereupon he ſends for thoſe of his *Egyptian Wizards*, whome he deemed *moſt skilful in the Sideral ſcience*. Now they, ſaith Curtius mine Autor, *tho they knew wel enough*, that *the celeſtial orbes and bodies kept conſtantly their ſet courſes*, and that *the Moon fails of her light, when ſhe is ſurpriſed with the ſhadow of the Earth lightning ful upon her from the Sun being in direct oppoſition unto her*; Yet *the reaſon* hereof ſo wel known unto them, *they would not have the common people made acquainted with*; that would make them, underſtanding that it came in a natural courſe onely, to have their art in leſſe repute of foretelling future events by it; but as the *Perſian Magitians* had before told Xerxes marching againſt Greece upon a *Solar Eclips*, that *the Perſians were under the Moon, the Greeks under the Sun*; and *the Eclips of the Sun* therefore *did foreſhew the defection of the Greek Cities and States to him*; ſo theſe *Egyptian Wizards* tell Alexander, that *the Sun was the*

Curt. *l.* 4. *c.* 10.

Herodot. *l.* 7.

Greeks,

Greeks, and the Moon the Persians Star; and *the Moon eclipsed* therefore *did foreshew some great overthrow and slaughter of that Nation*; withal telling many *Stories* of *great defeats* that had befaln *the Persian forces* upon such Eclipses. and this being divulged abroad in the Camp, put a great deal of life and courage again into Alexanders Souldiers, that were before much dampt and even ded on the nest. And tho Alexander himself, as having lerned it from his Master Aristotle, might understand as much concerning the general *nature of Eclipses*, as those *Egyptian Wizards* knew; yet was he as willing to entertain these their frivolous fancies so wel fitted to his affairs, as the tale of *Jupiters companying with his mother Olympias* in the similitude of *a Serpent*; and the *Sorceresses* flatteries at the *Libyan Oracle*, whether by an unskilful slip or a wilful mistake, styling him παιδίος, *Joves Son*, and refusing to acknowledge *Philip his Father*, which tho he knew right wel to be no other then meer fictions, and among the Grecians a people of better apprehension, and his own countrymen, that were better acqainted with his breeding, he were more sparing of venting ought concerning his *divine Off-spring*, and made but a jest of it, when he shewed his frends and favourits *the blond* that came from him in fight, and asked " whether it were *such as the Gods shed*; and told them an other time of * *two things* that gave in evidence against *his Deitie*; yet with those barbarous Nations whome he desired to subdu, he was willing to have such frivolous fictions and groundles conceits go for current. But as these *Gypsie Wizards* fitted their presages of this *Eclipse* unto Alexanders designs and desires; so the Persian Magitians might as wel with a wet finger, have framed the very self same accident to Darius his affairs, as those other to Xerxes his intentions and enterprises, and it may be that some of them so did, by telling him, that *the Persians were under the tutelage of the Sun, whome they adored as their cheif God*, by the name of *Mithras* or Mitras; (for both come to one) and that *the Greeks and Macedonians* were *under the Moon, on the face whereof coming in opposition to it the Sun darted the shadow of the Earth*, that produced that darknes; whereby was portended, that *the Persians should darken the luster of the Macedonians that came to invade them, by giving them some great and*

Plut. *Alex.* Curt. *l.4. c.7.*

" Plut. idem *apophth.* & *de fort. Alex.* Vid. Laert. *Anaxarch.*

* τῷ συγγενέσθαι γυναιξὶ καὶ καθεύδειν. Plut. *Sympos. l.8. c.1.*

 remark-

remarkable defeat, and as good ground might Darius and his forces have to beleiv the one, as Alexander and his folowers, or Xerxes before him, to give credit to the other. But thus ye may see, that it is peoples ignorance of the natural cause and course of such occurrents, (which those cunning Gypsies therefore were so careful to keep from them) that makes men entertain such fond conceits of these *Eclipses*, and to give heed to such tales as our *Stargazers* and *Figure-casters* tell them concerning the same.

Dio *lib.* 60. That which Claudius the Romane Emperor, tho a man otherwise of no deep reach, yet not unwisely foreseeing; having understood from some Mathematicians, that in the fifth yeer of his reign there would *an Eclips of the Sun* fall out on the first of August, which was his birthday; lest the people prone to superstitious conceits should make some misconstruction of it, and persons il-affected take occasion thereby to raise some tumults, and cause some disturbance in the State, he caused the same by *a publick instrument* to be foreshewed, together with a declaration of *the natural cause* of it, and by that means qieted the peoples minds, and prevented such mischeif as might otherwise have ensued. And this peice of policy, if not prompted and put upon by some other of better brains then his own, he might wel have lerned from the prudent and provident practise of Sulpitius Gallus; who being Captain of a troop under Paulus Æmylius in the Roman expedition against Perseus King of Macedonie, by the skill he had in *Astronomie* foreknowing, that the *Moon* would be *eclipsed* the night before the battel was to be fought, at such an hower, and for such a space of time, acquainted his General first with it, and by his appointment the whole army called together for that purpose, withal enforming them of the tru cause of it, that they might not deem it as *a prodigie*, no more then the *ful*, or the *wane*, or the *change* of *the Moon*, or the *rising* and *setting*, either of it or the *Sun*, coming in *a constant cours of nature*, as wel the one as the other, and being such therefore as might no les certainly be both foreknown and foretold. This thus discloſed to them before hand, nothing troubled them, when it came, but made them much admire the man (as he justly deserved) for his skil. and he is noted

Liv. *lib.* 44.

indeed

indeed to have ben the *first man*, that divulged this myſterie among the Romans; and as Plinie reports of him, afterward wrote a large volume, wherein he gave a juſt account of *all the Eclipſes*, that ſhould enſu for *ſix hundred yeers*, particularly and preciſely deſigning in each yeer, the *moneth*, *day* and *hower* in which they ſhould fall out; the occurrences of the ſeveral ſucceeding yeers and ages from time to time giving atteſtation thereunto. The *Roman Souldiery* therefore aright underſtanding the matter, were not moved at all with the ſight of that which they had warning of before, but undauntedly and cheerfully addreſſed themſelvs to encounter with the enemy the day folowing; whereas the *Macedonian Souldierie* reputing *it a prodigie of il-preſage, filled their whole camp with ſcrichings and howlings all the while that the Moon was in her defection*, untill ſhe recovered her light again. Perſeus ſure wanted ſome of Alexanders Magitians to tell his Souldiers, that *the Macedonians* were *under the tutelage of the Sun*, and *the Romans of the Moon*, becauſe thoſe of their Gentry did wear *the figure of the Moon* on their *rich ſhoes*; and the *Macedonian forces* therefore ſhould *have the better of the Romans*. But the event would have diſproved them: for Perſeus his forces were the next day totally routed, and the King himſelf captived.

Plin. *l.*2.*c.*12. Liv. *ibid.* Plut. *Æmyl.* Plut. *problem. Rom. quæſt.* 76.

Yea but, ſaith Mr. Lilie, from Peucer, *certain* it is, that *people in all ages have accounted theſe Eclipſes very unluckie things, and mens minds have ben much therewith terrified*; that which by theſe very relations, may ſome ſay, doth alſo evidently appeer. Pag. 23.

I anſwer; No mervail. for *inuſitata perturbant*. any *ſtrange* thing, tho coming in *a natural* and *ordinary way*, yet to people ignorant thereof, becauſe *unuſual and uncouth*, is wont to *occaſion much trouble and miſdoubt*. theſe *Eclipſes* more eſpecially, in regard of *a twofold Error*, wherewith concerning ſuch occurrents the minds of the multitnde moſtly were mightily prepoſſeſſed. M. Sen. *contr.* l. 4.

Firſt they held, as our Wizards bear ſelie people in hand, that they were *prodigious*, and *portended* therefore much evil, as murthers and maſſacres, and ſeditions and inſurrections, and deaths of great Potentates, and the like miſcheifs and miſeries. Whereas it is apparent they ar nothing les, have

nothing *prodigious* at all in them. For what is a *prodigie*, but ſome thing that comes to paſſe *beſides, beyond, above, or againſt the cours of nature*? as it was a *prodigie*, that *the Sun* was ſo *darkned* at our Savior Chriſts paſſion, the *Moon* being then not in the *change*, but at the *ful*, not in *conjunction* with the *Sun*, but in *oppoſition* to it: ſuch *a darkning of the Sun*, as ſome deem that to have ben, that Herodote reports to have faln out at Xerxes his paſſing over into Europe; ſince that the time, ſay they, wil not admit ſuch an obſcuration by *any ordinary Eclips*, as that ſeems to have ben; or ſuch as *the Egyptian los of day-light* was for *three dayes* together, Exod. 10. 22, 23. neither is it likely, that that conſtant for *three whole howers* darkneſſe or *defection of Sun-light*, extended any further then than the land of Judea, as that *Egyptian three entire dayes deprivation of day-light*, reached not unto Goſhen where the Hebrews inhabited: and our laſt Verſion therefore wel renders it, *over the whole land*, Math. 27. 45. For as for that Storie of Deniſe the Areopagites ſeeing it at Athens, the Autor hath ben branded long ſince for *a counterfeit*; and Euſebius his relation of *an Eclips* about that time out of one Phlegon that lived in the Emperor Adrians days, is ambiguous. But theſe were indeed *prodigies*, neither of them according to the ordinary cours of nature. Whereas theſe *Eclipſes*, as Sulpitius wel reaſoned, cannot be *prodigious*, becauſe they come juſt according to the *natural and ordinary cours* of thoſe creatures. Yea it might very juſtly be deemed *prodigious*, ſhould it fall out otherwiſe, that either thoſe *two Luminaries* ſhould *not meet* in their ſet times, or that the *Sun-light* ſhould *not* at all be *intercepted*, when the opacous body of the *Moon* in its du cours ſhould come between the *Sun* and us; or that the *ſhadow of the Earth* ſhould *not darken the Moon*, when the *Sun* and it come in direct *oppoſition*, the main bulk of *the Earth* being then interpoſed between them.

Calviſ. *chronol.*

Macrob. *in Somn. Scip. l. 1. c. 20.*

Again *Prodigies* cannot without *ſpecial Revelation* by any *grounds of Reaſon* or *rules of Art* be certainly foretold: whereas theſe *Eclipſes*, as ye heard before, even for *hundreds of yeers* may. It was therefore a gros, tho a common, *error*, in ignorant people, to deem theſe things *prodigies*, when as indeed they ar nothing leſſe.

Moreover

Moreover they were poſſeſſed with a moſt abſurd and ridiculous, or ſtupendious conceit, that the *Luminaries* themſelvs were in pain, and with greivous pangs much vexed and troubled: and that either from *evil ſpirits* that haunted and held them for the time, or by the powrful *ſpels* of profeſſed *witches*, and pretended *wizards*: and to help and releiv them therefore in their preſent diſturbance and diſtreſſe, they were wont all the time that the Eclips laſted, to keep a whooping and halowing, howting and ſhowting, and blowing of horns, and ringing of bels, tinckling of pans, and beating on baſons, to ſcare away thoſe evil ſprites that did in ſuch manner diſturb and moleſt them. Whence that of the Satyriſt, concerning a talkative woman, full of toung and loud language, that ſhe alone with out all that adoe was able to *ſuccour the Moon in her labouring condition*, as if ſhe were in ſuch caſes as a woman, that had hard labor, in travel. And ſo far ar ſuperſtitious conceits prevalent, when they have once taken in this kind, and practiſes accordingly continued and confirmed by cuſtome, that the Romane Souldierie under Paulus Æmylius, tho by Sulpitius aright informed of the nature of the *Eclips*, as was before related, did not now dread it, as ominous, yet ſaith Plutarch, *after the wonted guiſe*, they kept a *tinckling with* ſuch *bras* as they had in their armor and utenſils, ἀνακαλέμενοι τὸ φῶς, to *fetch the Moon* again, as if ſhe had ben *in a ſwoon*. Yea there wanted not among the number of profeſſed *Chriſtians* thoſe, of the weaker ſex eſpecially, that were taken and tainted with theſe fooleries. Whereas the truth is, to ſpeak properly, in the one of theſe, to wit, the *Solar*, there is no *Eclips*, that is, *defection*, or *deficiency of light* at all *in the Sun* it ſelf; it is as full of light every whit then, as when it ſhines forth brighteſt without let at noon-day; the light is onely reſtrained in part for a ſhort time from our ſight; as the *Moon* in the *change*, hath never a whit the leſſe light, tho it appeer not to us, then when ſhe is at the *ful*; or as a *candle* encloſed in a *dark Lanthorn*, hath as much light in it ſelf, and burns as cleer, as it doth, when it is ſhifted into one, that is every way *tranſparent*: in the other, to wit, *the Lunar*, which may more truly and properly be termed an *Eclips*, the light of the *Moon* indeed, which it receivs from the *Sun*, is either in part or whole for the time impaired:

Plin. *l.* 2. *c.* 12. Liv. *l.* 26. Plut. *Æmyl.* Ovid. *fab. l.* 4. Macrob. *Somn. Scip.* l. 1. *c.* 15.

Juven. *Sat.* 6.

Sen. *ep.* 92.

Plin. l. 2. c. 9. impaired: but the body of the *Moon* is no more the wors for that *want of Light* for a while, then is the one half of the *Earth* for the *utter want* of it all the night long. for there is the ſame reaſon and cauſe of either. the *night* is nothing els but *the ſhadow of the Earth*; and *the Lunar Eclips* nothing els but the ſame *ſhadow* lighting at length upon the body of the *Moon*. for whether it reach higher to the next Star above, may be ſome doubt; tho that alſo have ben obſerved coming between the Sun and us to cauſe a ſeeming *ſpot* in it. And Ambroſe therefore at Milain, when upon the hearing of ſuch an hideous noiſe upon ſuch an occaſion by the women there made, and demanding what the matter was, it was told him, that *by their ſhowtings they eaſed the Moon being in labor, and helpt to heal her with their outcries*; he returned them this cenſure, that *the globe of the Moon was then troubled with ſprites and ſpels, when their brains were diſturbed, and their eyes dazeled either with dotage or with drink*. It is not out of *ignorance* therefore that men renounce and oppoſe theſe frivolous conceits concerning the *diſmal events and effects* of ſuch *Eclipſes*. but it is rather out of *ignorance* and want of du conſideration of *the trv cauſes and grounds* of them, that men entertain ſuch groundles, frivolous and ſuperſtitious conceits of them, and do hearken to and heed thoſe that delude them with ſuch fictions and fancies: which people therefore have the leſſe regarded, the better they came to be acqainted with the du courſe of the creature, and attained a right underſtanding of the tru ſtate of thoſe celeſtial bodies at ſuch times, as they ſeemed to ſuffer ſuch ſtrange things, as they ſuffred, not in themſelvs, but in their adle brains only.

Macrob. *in Somn. Scip.* l. 1. c. 10.

Kepler *de Mere. in Sol.*

Ambr. *hom.* 82.

But I ſhould deſire to have mine *ignorance* a litle yet further enformed, how it ſhould come to pas, that ſo *dreadful and direful a prodigie* as they make theſe Eclipſes to be, ſhould *portend and preſage much good* unto any. For Mr. Lilie tels us concerning the former *Lunar Eclips*, that *becauſe the Moon and Mercury ar in aerie ſignes, and in a trine aſpect, he hopes it will not diſpleaſe the Presbyterie*, (for at them he is ſtill girding, and they ar the onely enemies to the preſent State) *if he ſay, that our State ar promiſed to be Victors againſt the Dutch, French, Swede, or Dane, or any people of Germany, from whome we may have cauſe to fear any hoſtility or action of war by ſea or land.* and therefore

Pag. 19.

ſaith

ſaith he, *Let no mans heart fail him: for ſofar as God doth manifeſt himſelf in this natural way of Indicature by his creatures the Stars, we need not to fear the Dutch.* and again, *We conſtitute Venus ruler of the place eclipſed* (ye ſee what power theſe men have to conſtitute *regiments and rulers* in heaven: ſuch preſumptuous and blaſphemous mouths God in his du time will ſtop, and that with fire and brimſtone, if by timely repentance it be not prevented. but, *We conſtitute* (ſaith M. L.) *Venus ruler, and Venus in Taurus* (a fit place for her) *applying to* a trine of Jupiter; (another wanton deitie like her ſelf: and what of all this?) *therefore were not the murther of our Engliſh cryeng unto God for vengeance, the Iriſh might begin to be happy: but thrice happy will all thoſe Engliſh be, who ſhall adventure their eſtates and perſons into Ireland*; (Oh, Sir, why do not you then ſo your ſelf, with all ſpeed and without delay, that you may be *thrice happie* with one of the firſt? if you beleiv at leaſt your own words to be tru) *this Eclips promiſing the Engliſh all happineſſe, under ſo prudent and vigilant a Lord Deputie, and ſuch provident Commiſſioners.* theſe, it ſeems, he found in the *Signes* too; tho in which of them he tels us not: but he can tell us what ſhall be done by the ſite of the Stars, in the heavens, when he ſees but what is done with us here upon earth. Again, of the *Solar Eclipſe*; *The Engliſh Nation have Aries the Aſcendent of England: and therefore as oft as any memorable Eclips doth therein happen, God doth thereby acquaint us* (for this holy man, ye may be ſure, and the *Magitians* his *Maſters*, as holy, I hope, as himſelf, ar men of Gods privie Counſel) *what he entendeth towards us neer upon thoſe times for good or for evil. and this aſſuredly, and grounded upon the experience of twenty generations of men.* Oh but, Sir, this is a very ſlippery prediction; and ſuch as leavs us in great ambiguity; ſince that by it as wel *much evil*, as *much good* may betide us: as alſo it leaves your ſelf a very wide gap or ſtarting hole, whereat you may eaſily wind your ſelf out as you liſt, as the matter ſhal fal out, either the one way or the other. no *Delphik Oracle*, or *Delian Wizard*, or *Pythian demoniak*, or *Dodonean Sorceres*, could ever have given a wiſer and warier anſwer, or a more certain and undoubted reſolution; *it ſhall either go wel or ill with the Engliſh Nation.* Juſt like that of the Satyriſts Tireſias, *qicqid dicam aut erit, aut non.*

Pag. 18.

Pag. 19.

Pag. 25.

Horat. Serm. l. 2. Sat. 5.

what-

whatsoever I say, shal either be or not be; shal proov either *true*, or *false*; shal either fal out *well or ill*. and no mervail if such predictions as these have the undeniable, yea the unquestionable experience of not *twenty* alone, but of *twenty times twenty generations of men*, yea of as many ages as have passed since Horace his days, or Tiresias his time, or Noahs floud, or from the beginning of the World.

But notwithstanding all this amb[illegible] M. L. can resolv you, (by what other Art I know not: for the *Signs* by his own confession, which he confirms also afterward, by the dictate
Pag. 31. of Hermes, a very authentical counterfait, Autor I should have said, are *mutable and convertible either to good or evil*) that it shal fall out to our State, not for *evil*, but for *good*. For bet-
Pag. 51. ter bethinking himself, he tels us; *He is confident* (he hath consulted belike with some familiars since he wrote so unadvisedly in that ambiguous dialect) *the Sun in this Eclips being in the* 19. *degree and* 15. *of Aries, that our present Common Wealth of England shall have such honor and succes in all their agitations and undertakings of as great concernment for the utility, benefit and happinesse of this Nation, as that sad accident of the Earl of Essex his rousing, upon that Eclips then, wherein* Saturn *was in the* 19 *degree* 45. *of Aries, was of sorrow unto them who then sate at the stern, and unto all the meaner people.* It seems *the Ram*, who then with his *horns* pushed at us, now fights for us. But it may wel be doubted, or rather justly deemed, that unles our *State-affaires* be managed by sage and prudent Counsels of those that should give direction at home, and by faithful and discreet courses of those that should folow their directions and put them in execution abroad, and both seconded and accompanied with *Gods blessing* from above both at home and abroad, it is not all the imaginary *Rams horns* in the heavens, nor yet the *Rams horns*, that blew down the wals of Jericho, Judg. 6. 4, 20. could the very same be now also had here upon earth, that wil proov any whit more available to make our proceedings succesful and prosperous, then were the *iron horns*, that Zedekias made for Achab to push the Aramites withal, 1 King. 22. 11. I remember when I made abode sometime in Essex, in house with a religious Gentlewoman Mrs. Katharine Aylof, whose Husband had invited me over from Cambridge, to fur-

ther

ther him in his ſtudies of the Hebrew toung, while the Colledge, whereof I was to be felow, was in building, ſome wandring *Gypſies* came to the houſe, whome the ſervants, as the manner of young people is, were forward and buſie about, to know from them their fortunes. which the pious Gentlewoman underſtanding, both rebuked them for ſo doing, and was very careful to have her children kept out of the ſight of thoſe vagrants. Nay, ſaid ſhe, *that I regard any whit what they ſay, whome I deem no other then cheaters and counterfaits; but leſt what they, ſeeing them, ſhould ſay of them, might run in my mind, and God ſhould cauſe* ſomewhat ſpoken by them, *to befal them, thereby to puniſh me in my children, for giving ſo far forth heed unto them.* So ſay I, if our State-Governers ſhal give heed to ſuch *Wizards* as theſe, and upon their ſandie grounds and il-bottomed predictions, promiſe great matters to themſelvs, it may be juſt with God, to croſſe and blaſt their deſignes, thereby to chaſtiſe them for hearkning to and preſuming upon the flattering fictions and fables of ſuch as he hath forbidden his people to ſeek to, or to be adviſed by in caſes of this kind.

Yet if it be ſo, as he tels us elswhere, that *the Sun is the ſignificator of Princes, Emperors and men of great Autority, and from the Eclipſes of it therefore we can expect no leſſe then great changes in Kingdomes, Common Wealths and great Families*; what reaſon can it be, why the obſcuring of this *Stately Planet* ſhould ſtoop ſo low, as by Mr. Lilies reports it ſhould, to vent all its *malignity* againſt the poor *pratling Preiſts*, affording mean while *all honourable iſſu and glorious ſucceſſes to our Common Wealth affaires*; or why his deficiency ſhould proov ſo prejudicial to thoſe that have no reference to him, rather then to thoſe that are ſignified by him. But as King James ſaid ſometime, *the Lawes were his, and who ſhould expound his Laws but himſelf?* ſo the *Text* being their own, they deem, it ſeems, *they may do with their own what they will*, make *explications* of it, and raiſe *obſervations* from it, as they liſt, and form *applications* from either ſo framed, when they have ſo done, at their own pleaſure. The beſt is, their *Text* and their *Gloſſes* being both of one ſtamp, we may juſtly credit as

Pag. 26.

Pag. 28.

well the one as the other, and have as litle cause to regard or fear, as to beleiv either.

Mean while we may observ, how as the *Pythian Prophetesse* could comply with such *Kings*, *States* and *Commanders*, as repaired by her to the Divel under the Title of Apollo for *Oracles*, by returning them such answers, as she knew would well please them, and give them content; as to Philodemus a Commander, that her *God gave him leave to do what he liked*; and her returns to King Philip the Macedonians demands, were so palpably and constantly such, as might seem to conduce much to his designs, what ever they were, that it was grown to a common by-word in those times, that *Pythia* did φιλιππίζειν, or *Philippise*; and Zedekias with the whole troop of *Baals Prophets* could propheſie to Achab, what he would have them to say, 1 King.22. and those *counterfaits*, Ananias at Jerusalem, and *Achab* the *upstart*, with another Zedekias of the same stamp with the former, and Semajas the *dream-teller* at Babylon, could sing such songs, as would please King Zedekias in the one place, and the Jewish Captives in the other, and the people, either bond or free, in either, Jer.28.4. & 29.15,21,23,31. so these men as apt Schollers of such Masters, have thoroughly lerned and taken out the same lesson, to comply with *State*, and *people*, to tell what they suppose will be acceptable to either; and from *Eclipses*, which they affirm to be of so direful a nature and dismal conseqence, yet to extract matter of much felicity and succesful designation to such *States*, *Peoples* and *Persons*, as they please, and whome their desire and ambition is to please, and to work themselvs into grace and favor with.

Diodor. l. 16. c. 92.

But to give further assurance, that the *Effects* of this *Eclips* shal be very benign and favorable to the present *State* with us; howsoever he had told us before, that *the Effects of the Eclipses falling in the midheaven are more vehement, as occupieng a great part of the Sphear; and those most wonderful, when they ar in a fery and regal sign, as this also is; and therefore also the more vigorous, because ite greatest obscurity is very nere the heart and Center of the tenth house, of all the Houses* (that these cunning

Pag. 27.

Architects

Architects have erected in the Heavens) *the moſt valide*; from whence alſo he infers for a certainty, that *queſtionles thoſe people that are intended to be made moſt ſenſible of this Eclipſes influence, are Magiſtrates of the higheſt rank and qalitie in every Nation of Europe, and the alterations therefore thence proceeding, ſhall be ſo great; ſo glorious, ſo conſpicuous and apparent, that there is no Nation or people of Europe, Aſia, or Africa, but they ſhall ſtand amazed, and wonder at the eminencie of them.* Yet to free us and our State from thoſe fears, that he would affright the whole world with, (ſave that *America* was forgotten, and ſo ſcaped his *Black Book*) as if England were no member of *Europe*, or any part of the world formerly known, as ſome anciently eſteemed us, he doth by certain *Magical Pictures* and *Symbolical Images* aſcertain us of the truth of that, which from the *influence* of this *Eclips*, tho ſo hideous to all other, yet to us very favorable, he had formerly promiſed. For in the next place he tels us, *the Ancients did repreſent the ſhape and form of the effect of an Eclips falling out as this did, under ſuch an enſuing Image.* and then further enforms us, that *this Image preſents* (*repreſents*, I ſuppoſe he ment) *the Engliſh Common-Wealth, as it wil be for three yeers, or thereabouts* (for ſo long and no longer, as you heard from him before, the *Effects* of the *Eclips* laſt) *in great Majeſtie and Glory.*

Virg. eclog. 4.

Pag. 37.

Pag. 38.

But let us crave leav of him, to parlie a litle with him about his *Pictures*. He ſaith, *The Ancients*. but what *Ancients* he tels ut not. and I mervail not a litle, in what *Antiquitie* he ſtumbled upon that *Long Robe*, that he preſents us with in this his *Magical Imagerie*. for it is obſerved by that lerned Noble man the Lord Howard, who hath long ſince delt elaborately and accurately in this Argument, that the pretended *Antiqitie* of ſuch kind of *Imagerie* does oft bewray its *Novelti*e, by thoſe *garments and garniſhments*, wherewith it is ſet out. Nor can I find ſuch a *Veſt*, as we are here encountred with by Mr. L. in any of the *Greek* or *Latine ancient Monuments*, or mention thereof in the writings of any of our *Critiks* or *Antiquaries*, that have made diligent ſearch into the wonted garb of either.

And I have, as I conceiv, very juſt cauſe to doubt, whether

ſuch a *Garment*, as his *picture* here gives us, were in faſhion among the old *Britons* in the time of his great grandfather *Merlin*, whoſe name he ſo much affects, and bears, by himſelf aſſumed, as one either of his *natural* or *adopted ſons* (which honor and title, whither way of the two he lay claim to it, none, that I know, need or wil envie him) or in the daies before him of the *Incubus*, of whome they ſay he was begotten, and endued him, it ſeems, with ſuch *prophetical skill*, as from the Satyriſt ye heard Tireſias of old had, and M. L. ſucceeds him in, as his rightful heir, and a genuine bird of that kind. But it may wel be, as ſome other would have it, that that *Incubus*, of which his *Anceſter Merlin* was bred, was no other then ſuch an one, as our old Poet Chaucer in his *Canterburie Tales* ſaith in his days were ſo rife and ready at hand in moſt places, that for looſe creatures, ſuch as belike Merlins mother was, *no other Incubus* then ſuch then needed. Whether of the two it were, our *new Merlin*, if he fetch his pedigree from him, in whoſe name, it ſeems, he glories, wil thereby proov himſelf no better then a brat deſcended of a ſpurious iſſu and a baſtardly brood. And howſoever theſe buſineſſes were then carried concerning his *Progeniters* breeding or birth, Mr. L. wil hardly enduce any man to beleiv, that thoſe *Britiſh Ancients*, uſed to go in our *Lawyers* or *Judges gowns*, ſuch as this *Long Robe* comes neereſt to, or did wear *Roſes* upon their *ſhoes*. Theſe his *Ancients* therefore muſt of neceſſity be of a lower date, of a later Edition, ſome *old Magitians* of ſome younger times. But we know the tru, and truly *ancient* by-

Horat. *art. poet.* word of *Poets and Painters*, that they have alwaies had the *priviledge* and *liberty*, or *leave* and *licence* at leaſt, *to pen and paint what themſelvs pleaſed.* and herein we may wel unto them adjoyn *Witches* and *Wizards*, that take *liberty* to themſelvs, to tell people what tales and lies they liſt, and what they think wil pleaſe and content them for the preſent.

But methinks, Mr. L. here much forgat himſelf, and did not remember the old rule, that ſays, *Oportet mendacem eſſe memorem. It behooves a lier to have a good memory*; that his re-

Pag. 28. lations may not jar. For not long before he told us, that *this Eclipſe doth manifeſt great affliction, that ſhal happen unto all*

thoſe

thoſe of the Long Robe. that which there alſo to make the more remarkable, he put, *the Long Robe*, in a different character from the reſt. and to manifeſt his mind more fully and plainly, that no man might miſtake him, he adds, *viz. Lawyers, Civilians, Clergie men, or Divines.* Whereas here he preſents us with the *picture* of *a Man in a Long Robe*, in the *poſture* or *geſture* of one that *ſtands pleading at the bar:* which he is pleaſed to make an *Emblem* of the *great Majeſtie* and *Glory*, that *this Eclipſe* for this *three yeers* day hath entailed upon our *State*: at the expiration of which term of time it may chance to wait untill ſuch another *Eclipſe* come again. But how Mr. Lilies fancies came thus to alter, unles it were that he took a nap between the one and the other, and in his ſecond ſleep had a new dream; or that his hed was ſo ful of his imaginary *rams horns*, (for on the *ram aſcendent*, or *rampant*, if you wil, it is ſtil that he runs) that it cauſed his wild notions, *arietare*, as the Latines ſpeak, that is, *to run ful but*, as *rams*, or *tups*, uſe to do, one againſt another in his brains.

But leaving him to part theſe his repugnant fancies, and to make them agree as he ſhall ſee good, let us pas to his next *picture*; (for with *pictures* it is no new thing with him to plie us) of that he tels us, that *Joannes Angelus* (a Bavarian Wizard, of as good credit in this kind as himſelf) repreſents the tenth *degree of Aries* (the *Ram*, that ſo variouſly affects his thoughts) *wherein this Eclipſe fals out to be, by a Souldier riding a Bull, with its horn in his one hand, and his ſpur on its ſide, and a ſpare horſe led by him with his other hand.* for ſo he deciphers it. And tho his *Vizard* by his *Motto* added to expres the meaning of his thus riding, ſay, *Homo malitioſus erit. This man* ſo riding *will be a malitious man.* which yet to mitigate, Mr. L. in his *marginal Gloſſe* expounds, *Some wil account him ſo.* and may he not well be ſo accounted, *that by fraud, deceit, war and what not?* (ye have Mr. Lilies own words) *attains Dominion and Soveraignty?* for ſuch an one himſelf acknowledges to be ſpecified. Notwithſtanding all this, M. L. tels us, (and ye may obſerv how he and his Autors agree *like Harp and harow*, as they ſay; or rather, how they can *turn their Tables* and *their Tales* which way they pleaſe) that *this picture preſents* Pag. 38.

thes

the State of England after a few yeers. (how many, think we, can it possibly be, when the force and efficacie of this *ramming and ramping Eclipse* can not extend it self beyond the term of three yeers?) but in, or *after those few*, or *very few yeers*, what shal it be? *viz. the Souldier tilling the ground, his armes laid aside: a peaceable time: yet the Souldier ever prepared.*

I hope I may be so bold here, as to qestion Mr. L. his skill a litle in Latine. I will not presume to tell Mr. L. as a Divine of good note sometime told a Bishops Chanceller, twiting him with want of skil in the Law, that *he had in his time forgotten more Law then his Worship ever had.* but this I shall say, that tho I have lost much Latine through long disuse and short memory, yet I have so much of it still leaft, that I may make bold to tell M. L. that he understood not his own Autors Latin, when he translated those words, *Homo coopertus capite galeâ, cum pennâ strutii, taurum equitans*, &c. *A Souldier have his hed covered with an helmet; riding a Bul, with the Pen or qil of an he-Sparow.* Should I, think ye, do amisse, if I should give Mr. L. here his own words, *Qi Bavium non odit, let him read, or rake in, this puddle of non-sense?* But letting passe his dismembring and dislocation of his felow-Wizards words; I shall onely demand of him in what Dictionarie he ever found *Strutius* to be Latine for a *Cock-sparow, or an he-sparow*, as he renders it. or where ever he saw *the pen or qil of a sparow, he or she, cock or hen, on a Souldiers helmet*, or in a Souldiers hat or hed. His *Rider*, or *Thomas*, had he consulted them, could have enformed him, that not *strutius* indeed, as his Autor the Bavarian, after Isidore, barbarously writes it, but *Struthius*, or *Struthio* rather, in Latin was an *Estridge* or an *Ostridge*. for I will not charge Mr. L. as guilty of so much lerning, as to mind or understand, what *passer marinus* in Plautus meanes. and tho he had advised with neither, yet the *picture* it self might have sufficiently enformed him, that *penna strutii* was not by his Autor intended to signifie *an he Sparowes pen or qil*, but an *Estridges feather* such as *souldiers* and *Cavaliers* use to furnish and garnish their *Crests* with.

Pers. 2. 2.

But

But to let his Latin lerning paſſe, till we come to compile ſome new *Gloſſarie*, and touch a litle upon his *Emblematical* skil: I remember, when I was a School-boy, after the affront and defeat given Monſieur Francis Alanſon the French Kings brother at Antwerp, which he attempted to ſurpriſe, that there was a *Picture* drawn by ſome ſhrewd unhappy head, wherein the *Netherlands* were repreſented as *a Cow*, becauſe abounding *in milk and butter*, *which King Philip rid and ſpurd*, as the *Cavalier* doth here the *Bul*, *the Prince of Orange milked*, *an old woman Queen Eliſabeth fed with a lock of hay*, ſo much as might keep her in life, and the *French Monſieur pulling by the tail*, ſhe all to beſpattred with her filth. Now whether this *Souldier*, or *Cavalier riding an ox* or *a bul*, *with his ſpur on its ſide*, might not rather intimate, that the *Cavalier* or *Trooper*, the war continuing, ſhould neceſſarily vex the poor huſbandman, reſembled by the *Ox* that helps to til the ground, by qartering upon him, and with his horſe treading down his gras and his corn; fit as wel, at leaſt, with the type, as that far fetcht *explication* and *application* that this our Wizard makes of it, ſo many miles wide of his Autors acknowledged *expoſition*, I dare permit to the judgment of any one, that hath not captived his ſenſes to aſſent unto and aſſert whatſoever our Wizard ſhal ſay.

But, that he may not wholy deſert his felow Wizard, and yet put us in hope of much good hereafter, I know not when, towards us, he tels us, that tho according to the right intention of his Autor, this *Malitious Man*, or *Malignant Cavalier*, *Man* or *State* be it, *ſhal acqire Dominion and Soveraignty by fraud and bloud*, as before, yet, *becauſe the third face of the Ram is Venus hers*, *which repreſents ſubtiltie*, *mildneſſe*, *playes*, (a very comfortable prophecie for the poor Players, that they ſhall come to be in requeſt again) *joyfulneſſe*, *cleerneſſe*; *therefore the government*, *albeit ſo gotten* as before, *ſhal be ordred with ſweetneſſe*, *by ſubtiltie*, *mercy*, *affability*, &c. and *thus*, he ſaith, *you may obſerv in the Type enſuing*. whether one of his own framing, or fitted to his hand by ſome other, he ſays not. but it is of *a Gentlewoman*, *ſitting croſſe-legd*, *barefoot and barelegd*, ſtrumpet-wiſe, *fingring a lute*, as the manner is, they ſay, in Pag. 39, 40.

ſome

ſome places, where ſuch are allowed, to invite cuſtomers to them. now he tels us withal, that *this picture ſeems to promiſe a ceſſation of all taxes*, (as thoſe of the *levelling* partie promiſed, when they were up in arms) *and all things governed by love.* You ſee what a luckie preſage it is, when *Aries* and *Venus* meet, when a beautiful harlot is lodged in the *ſign of the Ram*, and from what manner of *Deities* we muſt expect the *peace and proſperity* of our *preſent Government*, by the *doctrine* of theſe *figure-caſters* and *figure-drawers*. Oh but when, trow we, may ſome looſe people ſay, will theſe *Halcyon*, or *Venerean* dayes rather appeer? for there is good hope given us by the moral of the *type*, or the tale, that *Stage-Playes* and *Stews* may then come in again: for *Venus* ſure is as wel *preſident* and patronneſſe of the one as of the other. Or others better affected; When ſhall all things be ſettled in *peace and love* with us? Herein he gives us but cold comfort, ſuch as my ſelf eſpecially, that ar going out of the world, and can not look or hope to live long in it. for he tels us, that *this new Soveraignty or manner of Government* (ſo gotten as ye heard before) *ſhal continu in ſomewhat a rigid poſture, but in much Majeſtie and auſteritie, until almoſt* 1663. *at which time all ſharpnes and bitterneſſe wil be laid aſide, and matters ruled mildly.* the *Levellers* with Mr. Lilies help, whereof more hereafter, will then have freed us from all payments, as wel of *Taxes* as *Tithes*, and laid us all alike eaven, as corn cut down, and eqaliſed by the harveſt mans hand.

He had told us, as you heard before, that *the efficacie of no Eclipſe could laſt above three yeers.* and yet *the harſh effects of this Eclips* are like to hold out *thrice three yeer* and upward, *ten yeer* at leaſt. But to what end do we make waſt of pretious time in ſurvey of this mans *fantaſtical imagerie*, and diſcovery of his groſſe and palpable *contradictions*? As Auguſtine ſaid ſometime, that they *deſerved to be deceived*, that *ſought to learn Chriſt, not by reading of written books, but by gazing on* painted wals: ſo ſay I of Mr. Lilies *images*, they wel deſerve to be deluded, that think to find truth in ſuch figments and fancies as theſe.

De Conſenſ. Evang. l. 1. c. 10.

One qeſtion yet more I would propound to Mr. L. whether

ther these *Eclipses* do *foreshew* onely, or *effect* also such things as he is pleased to ascribe to them. For in this point he seems somewhat various. One while telling us, that *when Astrologers speak of the virtu and influence of the heavenly bodies, they rarely, I say, never,* (saith he) *affirm, they act or do such a thing, but frequently that they signifie such or such a thing:* and *Ficinus that excellent lerned Preist saith, that many things are foretold by means of the heavenly bodies, as signs, not as causes; whose opinion* (he saith) *he esteems more of then a thousand of our own Preists, who blame Astrologie because it is above their capacitie.* and in his *New* come out *Ephemeris*; *We say not, (as some ridiculous Divines affirm) the Configurations to be the onely immediate causes* (here is another manner of qualification then was in the former assertion: for *an efficient* may *act* or *do*, tho neither *immediatly*, nor *alone*) *but we say, that they onely in a natural way signifie, or are the forerunners of such and such things: as by a distempered pulse, or irregular diet the Physitian doth safely and infallibly conclude, that the party must needs be neer to a sickness.* And yet a litle after, *What tumults and seditions all over the world did the effects of this Eclipse stir up? how great quarels did these Eclipses sow the seeds of? what horrid wars did they produce?* and again, *The Eclipses of the Luminaries operate by their influences upon Cities, Provinces and Kingdomes*: and, *Those Eclipses do most terribly manifest their effects, which fall to be in the heart of heaven.* and, *The greatest Eclipses produce the greatest Effects.*

Pag. 22,23.

Pag. 4,5.

Pag. 24.

Pag. 26.

Pag. 27.

Pag. 28.

And do we not need some Oedipus to arreed and assoil us these riddles? They do *not act* or *do* ought, but *signifie only*, and yet they *operate* and *effect*. not unlike some old Wives verdict of *pepper*, that it is *hot in the mouth*, but *cold in the stomake, hot in operation, but cold in working*. Yea *they signifie onely in a natural way, as irregular diet doth a disease at hand* and is not that the *procuring or producing cause of the disease*? whereas these he saith are *signs* and *no causes*. or *as a distempered pulse argues an approaching sickness*: so *the distempers* belike of the *Stars* in the skie, argu some *distempers* in mens minds here on earth: and all this they do *in a natural way*, and yet *have no power to act or do* ought at all. And whether of the two is now ridiculous, the *Divines* that relate what he and his complices avow, tho not it may be in those very terms that he reports them, or this

our Wizard, that being ashamed of, and loath to own his own tenents, because he is unable to defend them, shuffels and cuts, as you see, and lisps and jabbers, and sayes and unsays in a most selie, pitiful, ridiculous, stupide and self-contradicting manner.

Pag. 23, 24. But his Peucer, whome he citeth and relieth much upon, yea more (it seems) then upon his *lerned Preist*, (for he insists much more upon him) is cleer enough and downright in the point. Out of him I shall onely alledge one *assertion*, peremptory enough, prophane and impious more then enough, whereby you may take a taste of the rest of his discourse. his words are these, *de Astrolog. fol.* 396. *fac.* 1. *Tam certum est, Martis cum Venere congressum gignere naturas salaces, quam certum est ciere Venerem pharmaca αὐξητικὰ aut παρακλητικὰ σπέρματος. It is*, saith he, *as certain that Mars coupling with Venus doth begat lascivious or leacherous natures, as it is certain, that such medicines as either encrease or provoke seed, do stir up lust.* A most unsavourie and unworthy speech to come out of any professed Christian mans mouth. *Mars* and *Venus*, what are they? what were they? the one a lascivious, tho warlike, gallant; the other, a beautiful, but most notorious, strumpet. and how crept, or climbed these two up into heaven; that they are come to have, or to be *Stars* there? Augustine shal tell you, as many other of the counterfeit Deities did. *Historica Veritas falsorum Deorum sepulcra ostendit in terrâ; poetica vanitas sidera eorum non figit sed fingit in cœlo. Historical verity*, saith he, *shews the sepulkers of their false Gods here on earth; Poetical vanity fixeth not indeed, but faineth their Stars in heaven.* The Poets fictions coined them deities; and the Idolatrous *Wizards* to please the people that worshipped them, assigned them such *Stars* wherein they might be worshipped, as they pleased. Now because these *Stars* are by our *Star-masters* assigned to such worthy *wanton Deities*, therefore when they two meet, (tho being many thousand miles asunder, and had they never come neerer the one to the other, while they lived here on earth, the lame *Black-smith* should not have needed to be jealous of his fair wife in regard of this lusty yonker, nor to beat his brains about contriving and forging of snares to intangle and take them together) but yet when they do now

De Consens. Evang. l. 1. c. 23.

now meet and couple, tho at ſuch a diſtance, *they breed.* tho I do not remember to have read of any iſſu they had, albeit, it ſeems, they met full oft, and lived looſely together, while they abode here upon earth. but in heaven belike they breed. and whome or what do they breed? forſooth they breed thoſe, that were before bred by their parents, but are then born, when they are in ſuch a conjunction, ſo many miles aſunder as was before ſaid; and by that their *new breeding* of them, make them *wanton creatures* like themſelvs. And this, ſaith Peucer, they do *as certainly as ſome medicines wil make men luſtful.* But I demand here, who indued thoſe *Stars* with this *laſcivious qalification*, or gave them this *luſtful efficacie*? For I ſuppoſe no good Chriſtian wil ſay, that wicked paynims, people or poets, by aſſigning of a *Star* to any idolized creature, can impart any power or efficacie unto it. And I might wel ſay here, with that Noble Lord; *Would not the Heathen ſmile, might they ſodainly revive, to ſee their Saturn, Jupiter, Mars, Venus, and Mercury not onely marſhalled in Heaven, but alſo made Autors of health and ſickneſſe, wealth and poverty, with divers other ſuch like accidents as it pleaſeth God to ſend either for reward or puniſhment.* But to ſay, that God at the creation conferred ſuch faculties upon any *Stars*, that ſome of them ſhould *breed* men and women *laſcivious*, as this which they cal *Venus*, ſome other of them *theeviſh*, as that which they term *Mercurie*, becauſe *Mercurie* was a cunning knave and a ſlie theif, is very impious and blaſphemous, and is not far from making *God the Autor of mans ſin*, by enduing the *Stars* with ſuch an efficacious power, as cannot be avoided by them, to work them into a ſinful diſpoſition and ſtrong inclination unto the perpetrating of ſuch wickedneſſe. for, as for ſuch *medicines*, as he ſpeaks of, that may ſo work upon the body as to *provoke luſt*, no man need to take, unleſſe he liſt himſelf; nor do men take them to that end, but ſuch as are laſciviouſly minded and luſtfully affected already; whereas here, according to theſe mens grounds, it being not in any mans choice under what *Sign* he wil be *bred* or *born*, he is by that *Planet* neceſſitated by an unavoidable force unto ſuch a ſinful diſpoſition of ſpirit. And I would gladly demand of Peucer, whether there be any ſuch *medicines*, or *ſimples*, that wil make a man

Lord H. Howard *of pretend. Prophecies.*

theeviſh, as wel as *laſcivious*. For according to his principles there muſt be the like reaſon of the reſt, that one *Star* ſhould make *men theeviſh*, another *women whoriſh*, a third joyned with that ſecond make *men and women laſcivious and lecherous*. and God of purpoſe muſt needs create them ſo to do, ſince that in the creating of them, he endowed them with a faculty thus to work neceſſarily and unavoidably upon the Sonnes and Daughters of Adam, that ſhould be *bred* & born under them. that which, as it is moſt impious and blaſphemous; ſo no les abſurd and ridiculous is that which in the ſame diſcourſe not far before he affirms, that *there is no doubt* (for he is very peremptory in what he aſſerts) *but that which is ſaid in Geneſis, they ſhal be for Signs to you, doth principally belong to Eclipſes.* that is, according to theſe mens meaning, in a *ſenſleſſe* and with it ſelf *inconſiſtent* ſenſe, *God made thoſe two great Lights, the Sun and the Moon by their Eclipſes coming by a natural work in an ordinary ſetcourſe, to be prodigies or ſigns above and beyond the natural and ordinary courſe of the creature; and created them on purpoſe, even in the time of mans innocency, for this end eſpecially and principally to be preſages of direful events.* Nor is that of any other nature, which there he ſubjoyns, that *we have now a dayes far oftner and more direful Eclipſes, then in ancient times were ſeen.* as if the Heavens were in another courſe now, then they held in times paſt: like the tale that the Egyptian Preiſts told Herodote, that within the compaſſe of time, whereof they had records, *the Sun had altred his courſe*, I remember not how oft, *from Weſt to Eaſt, and from Eaſt to Weſt again.*

Fol. 384 *fac.* 1.

Ibid. fac. 2.

In *Euterp.*

But to leav Peucer, and return to Mr. Lilie again, whether of the two he ſhal pleaſe to pitch upon, I ſhal demand of him, who told him, or whence he knows, that God hath appointed theſe *Eclipſes*, being ſuch occurrents as come in *a conſtant natural courſe*, to have ſuch *ſignifications*, or *operations*, as he would bear us in hand.

Neither let him think here to ſtop our mouthes with the inſtance of the *Rainbow*, which yet in his margine he fathers on one Cauſinus a Jeſuit, and in his context he makes way too with an *Introduction* of *non-ſenſe* in theſe words; *Shal we then ſay, or be ſo innocent of the heavenly ordinances, as to deny this great Luminarie ſome influence upon humane and mundane affaires, or*

Pag. 22.

to

to be so stupid, as to think when this light is obscured from us, (if he mean, *withdrawn from us,* is it not so every night?) *that there is nothing thereby signified unto mortal men? Sint in signa & tempora. God created the two Lights, or Sun and Moon for signes and seasons.* And what is that at all to your purpose? But let us hear him out, tho we know not wel, nor he himself, it may be, neither, what it is that he would say, when he charges us with *innocency,* a greivous either *defect,* or *default*; unlesse his meaning be that we are no better then such selie creatures, as men commonly call *Innocents. Who doubts* (saith he, and Mr. Causine, it seems, with him) *that the Rainbow is natural? and yet God hath appointed it the presage or forerunner of fair weather to be at hand. So an Eclipse, without qestion,* (for it is these mens guise to be very peremptory) *the world being troubled by the defect of the Luminaries, Sun or Moon,* (how more then in every cloudie day, or every dark night?) *is ever attended, as by experience we know, with diseases, sad accidents, as concomitants of it.* Ibid.

Sir, all this blustring wind shakes no corn at all with us: 'tis our stupidity, it may be, that makes us like stones.

1. Your *Rainbow* instance nothing availes you.

1. Its *natural* indeed, but comes not in any constant cours, as *Eclipses* do, and cannot therefore be certainly foretold, as they may.

2. *That God hath appointed it to be a sign of fair weather at hand*; is most untru, in plain English, a grosly, and a charging of God to have assigned it to be *a sign* of that which usually it is not. it is *a sign* rather of *rain* and *storms* not seldom at hand; which being sometime forewarned of by it, who I have put spurs to my hors, and mended my pace to prevent, I have not ben able to escape, but ben wet to the skin, ere I could get shelter. It is therfore reckoned up by * Autors, who entreat of that subject, among such *signs* as usually give warning of *rain* and *showers* approaching, *a double one* especially. whence also the epithets given it of *arcus* " *pluvius, the rainie,* and " *imbrifer the showrie, or showr bringing bow.* And you wrong your Author the Jesuit, as you did an other of them before, him but for want of understanding his Latin, this to make him speak what you please. Your Author saith *serenitatis redi-*

* Vid. Aratum in *Phænom.* & Theon. *Schol.* Virgil. *Georg.* l. 1. Plin. *hist. nat.* l. 2. c. 59. & l. 18. c. 35. Sen. *qæst. nat.* l. 1. c. 6. Plaut. *Curcul.* 1. 2.

" Horat. *art. poet.*

" Tibul. l. 1. c. 4.

tura,

nna, that ſerwitie ſhall return, but he tels you not when; much les doth he ſay, *of fair weather at hand.*

3. God made the *Rain-bow a ſign* and a ſolemn one of the *Promiſe* or *Covenant*, that with Noa he made in behalf of the whole world, that he would *never drown the whole world again.* And yet, ſaith Plinie wel, *Arcus vocamus extra miraculum frequentes, & extra oſtentum. nam ne pluvios quidem aut ſerenos dies, cum fide portendunt.* *Rainbows as we call them, ar frequent, without miracle, without preſage, for they do not certainly foreſhew ſo much as either ſerene or rainie dayes.* But Sr. ſhew the like record, where God aſſigned *Eclipſes* to *foreſhew* or *effect* ſuch ſad matters as you ſay, as we know and can ſhew, that he hath deſigned the *Rainbow* to aſcertain of *no ſecond Deluge*, and we will lay our hands on our mouths, as having no ground herein to gainſay you: which unles you can do, your reaſon from the *Rainbow* is not worth *a rotten Raiſin.*

Plin. l. 2. c. 59.

Mean while, Sr. do not conceiv us to be ſuch ſelie *animals*, as to be born down with the bare names, of *Hermes, Hali Rodean, Baranzanus, Ptolomie, Plotinus, Proclus, Rigel, Origan, Cardan, &c.* the whole rabble of them, that ſay thus and thus. their authority is in theſe matters with us of as much weight as your own, both as light as a feather, or a litle dry thiſtle down. this is all but as we uſe to ſay, *Ask my fellow, Whether I be a theif.* We expect other records to aſſure us of Gods appointments and deſignments in matters of this nature. And here Sr. I ſhal be ſo bold as to mind you again of your former *aſſertion*, which you had no lift to take notice of, when you were raking in that *puddle* (as you are pleaſed to intitle it) of nonſenſe; to wit, where to juſtifie the warrantableneſſe of your practiſe, you affirm, that *The good Angels in former ages at firſt by perſonal conference acquainted the ſons of Men with this learning of the Stars*, which you profes and practiſe; *which Holy men, living many years, in a purer age, where they curiouſly obſerved the Planets and their motions, brought this art* (to wit, of *fortune telling*, ſuch as in theſe your rapſodies and rabblements you maintain) *to ſome maturitie, without the leaſt hint of ſuperſtition.* Theſe are your own words out of your own works which you cannot deny. And now I renew my challenge again. Either make theſe your words good out of ſome *Authentik*

thuntick Reward; or let the World hereby know and take notice, that you are *a manifeſt Impoſter, a palpable Lier, a fraudulent coiner and breacher of fictions and fables*, to procure credit to your cheating practiſes; one that fils peoples heds with frivolous tales, to make them beleiv, that your *fortune-telling by the Stars, was at firſt taught men by good Angels*, when you are not able to produce any ſound proof for what herein you aſſert, but put it off onely (after your wonted manner of dealing with others, when they deal with your freehold, and touch you to the qick) that the *Autor* is a *Wiſeaker*, and his *Annotation a puddle of non-ſenſe*.

2. In the next place you appeal to *Obſervation* and *Experience*. *We know*, ſay you, *by experience, that Eclipſes are ever attended with diſeaſes, ſad accidents, as concomitants of them*.

But, 1. What yeer almoſt paſſeth over our heds without ſome one *Eclips* or other? Or what yeer goeth away without *diſeaſes* and *ſad accidents*? and muſt the *Eclipſes* therefore bring them?

2. If theſe *ſad accidents* be *the concomitants* of them, how is it that you tel us elſewhere, that this *great Eclipſe threatens no danger to men or cattle that be abroad in it*? yea that *it may effect nothing at all til many moneths after*? directly contrary to what out of Peucer you before alſo told us, that *they preſage miſeries to be neer at hand*, or *to folow preſently after theſe Eclipſes*. tho it is tru, that not Peucer, but your ſelf ſo ſpeak; for you put in, as your manner is, more then he ſayes. Pag. 49. Pag. 43. Pag. 23.

3. If *ſad accidents ever attend Eclipſes*, how comes it to paſſe that this terrible *Eclipſe*, *the like whereunto hath not ben in this age*, ſhould *portend ſo much honor and ſucceſſe to our preſent Common-wealth, in all their undertakings, as ſhal make them moſt glorious*; as this our Wizard ye heard before told us, and ſays he is *confident of it*. and again where he gives us in his *Imagerie* work of it, ſuch as was before ſhewed, he ſaith, *If he ſhal further expatiate his mind concerning the greatneſſe of this Eclipſe, he believes he ſhall go very neer to hit the mark aright in what he ſhal there deliver*. And yet compare what concerning the preſent *State* in relation to this *Eclipſe*, the man ſaith in theſe places, with what in his *New Ephemeris* for the next yeer, he ſpeaks at large as confidently the other way, and that with Pag. 24. Pag. 51. Pag. 37. Pag. 9, 10.

threatening

threatening terms too; *If after this opposition of Saturn and Jupiter* (who, think we, Christned those two Stars thus?) *this Authoritie, under which we groan, the bodie of its fabrik standing upon a very tottering foundation, shal inforce us to some new or illegal Assesment, or by way of raising money* (the coherence of his context here is beyond my skill) *upon any pretence whatsoever, except against the slovenly Dutch; I am confident, we of the Commonaltie, joyning with the Souldierie, shal assume so much liberty to our selves, as to choose and elect such Members hereafter*, &c. *and we shal endevor so strictly to call unto account each Member of this Parliament, who have fingred out Treasure, that we shall leav many of them as naked as when they came out of their Mothers womb.* If any, I say, shal collate these his former and latter predictions together, he will, I suppose, easily guesse, tho he be no Wizard, that the man, since he writ the former, is (for some cause, whatsoever it be) fallen out with *the State*; and *genus irritabile vatum*; these *cole-Prophets* are a very *waspish generation*, they have as wel *shrewd stings in their tails*, to strike those that displease them, as *honey* of glossings and flatteries in their mouthes, to sooth up and stroke those, whome they desire to fawn upon and to please: for, *habent & vespa favos suos*; *wasps have their honey-combs as wel as bees*, saith Tertullian. But it may justly be suspected, there is *a pad in the straw*, there is some mysterie in it, which shalow capacities, such as he saith our poor Preists are, are not able to understand, that this *terræ filius*, this *son of the earth*, dare prate in so high a strain, like *brag* in the by-word, the little parlor puppie, that *he and the hounds would pul down the deer*. I will not stand to dispute with him, whether the *Celestial Edicts*, or the *Oracles* that he telleth us *he reads in the Book of Heaven*, go with such *Ifs* and *Ands*, or no. But suppose some *poor Presbyterian*, or some *prick-eard Preist*, as he scoffingly styles them, had writ ought in this manner; *We the Presbyterie, or Ministerie, calling into us the Communaltie, and joyning with the Souldierie wil cal you Parliament men to an account, unlesse you take better courses then some of you have done*: would not this man, think ye, have set up his bristles, and ben ready to cry out, *that here these seditious Preists and Presbyterians shew themselves in their colors, and seek to domineer, not over Gentry and Communaltie onely, but over the*

Plac. l. 2. ep. 2.

Adv. Marc. l. 4. c. 51.

Parliament

Parliament it ſelf? But theſe Wizards it ſeems, are priviledged perſons: it is ſafer for them to lay all level before them, then for ſome poor *Preſbyter* but to peep over the fence. In his *Preface* to his ſpik and ſpan *New Ephemeris*, he makes his Entrance with a greivous complaint of a multitude of *ſcandalous libels, two dozen of vineger Pamphlets, and two dozen and an half, thirty at leaſt of thumping Preſbyterian Preiſts, that belcht out ſomewhat of non-ſenſe againſt Anglicus and Aſtrologie.* (for they write and ſpeak all *non-ſenſe*, that offer to deal with him & his freehold) and to encite the Parliament to paſſe *an Act for the ſuppreſſing of ſuch irregular Libellers*, he tels them, *he holds it no diſhonor for himſelf to be abuſed in print, having ſeen the Worthy Members of Parliament ſerved in the ſame kind.* (the baſe cheater, that makes *Fortune-telling* his trade, would fain go in eqipage with thoſe of the higheſt rank in the preſent State) and that *unleſſe they do ſo* (that is, unleſſe they ſtop mens mouthes, and ſtay mens pens from further preaching or printing ought againſt him and his trade) *if the State ſuffer more in this kind, they may thank themſelvs for it.* Surely the Man accounts himſelf a priviledged perſon; he hath belike gotten a patent; not *ad imprimendum*, but *ad traducendum & conviciandum ſolum*; he may by virtu of his priviledge, in the baſeſt ſatyrical and ſarcaſtical terms tax and traduce whom he liſt, the main body of *Chriſts Miniſterie* among us, under the ſtyle of *Prick-eard Preiſts, Pulpit-Praters, Black-coats*, and the like, and yet no man may preſume to give him a croſſe word, or to return him his own again. and the truth is, his *Merlins* are not ſo much *Aſtrological predictions*, as *Satyres* and *Paſqils*, to play upon whom he pleaſeth; *the Miniſtery* eſpecially, which in the moſt of them he makes ever and anon the main burden of his ſong, becauſe his hate and ſpight is moſt againſt them. But may not ſome other indifferent and wel-minded make queſtion, (tho with ſuch *puzzeling qeſtions* Mr. L. profeſſeth that he deſires not to be troubled) whether it may not be with as good ground ſaid; *M. L. With a ful and foul mouth belcheth out much baſe language at large againſt the main body of Chriſts Miniſterie among us, ſuch as in no Chriſtian State would be indured, and is ſo bold as to preſent his ſcurrilous and ſatyrical rabblements of this nature to the Body of the State; wherein to incite the people*

to refuse to pay Tithes to their Ministers, to which by the Lawes of the Land unrepealed, they have as good right, as any in the State to any just debt or rents whatsoever; withal enforming them, that God himself tels them by the late Eclipse and other aspects, that it is his wil, and he hath so disposed of it, that they be enclined thereunto: and this since that the State hath seemed to connive at, if he shal proceed in like maner to be as bold and saucie with them, and to excite people likewise to refuse to pay any more taxes, and shal read them a lesson out of the same Book of God, that he hath in his providence so disposed it, and by Mr. L. one of his Prophets, who is wel read in this Book, which few of those that are falsly called Divines, understand ought at all in, doth acquaint them with it, that if such taxes be continued, they shal joyn with the Souldierie, and make bed against those that do impose them; if, I say, he shal so deal also with them, or rather, for that he hath already so delt with them, they may thank themselvs, that have hitherto suffred him in this manner to rant and rail upon those, whom they ought by their power and place to protect against such professed enemies and traducers of those, whom God hath taken so neer to himself.

But here Mr. L. forsooth thinks he can easily salve all that he hath said in his base and scurrilous language against the *Ministerie*. for in his *Preface* to his late *Merlin*, he desires his Reader to be *so civil* (*so sottish*, he should have said) *as when he finds his pen somewhat sharp against the Preists, to understand, that he oweth unto the modest and lerned Divine, all love, all reverence*; (a debt indeed, that whether he wil or no, he shal ever ow, tho he never intend to pay) *nor in the least measure intends the whole Ministerie*, (tho he yoke *Monkerie and Ministerie* in expresse terms together) *but onely such as rant daily against Astrologie*, (that is the *noli me tangere*, the subject that must not be delt with) *disturb our Parliament*, (so they must all needs do, that discover the mysteries of his conie-catching trade) *unjustly oppresse the Countryman with Tithes*, (as Landlords do by reqiring their rent) *and molest all Parishes, where they come, with pride and Lordlinesse*. (*Lord Bishops* belike all the *poor Presbyters* ar now become) A very fair and specious *Glosse*; wherein yet this *Merlins brat* (for I hope he will not refuse to own him as his *Ancester*, whose name he bears) writes after a far more eminent Copie. King James a Prince of more

policy

policy then puiſſance, while he was yet King of Scotland, penned, or owned, at leaſt, *a Book* entituled Δῶρον Βασιλικὸν; which whoſo ſhal adviſedly read, tho of no very ſharp eyeſight or deep reach, yet may eaſily diſcry a *Deſign* carried all along in it, to ingratiate himſelf, with the *Popiſh ſide*, by commending the fidelity of his Mothers ſervants, as to her, ſo to himſelf, with the *Prelatical partie*, by giving them hope of continuing that government that he ſhould find here eſtabliſhed, with *the Common people*, by allowing them their *May-games* and the like ſports: onely he had bitterly expreſſed himſelf in high terms againſt the poor *Puritans*, whome he leaſt feared, and deemed generally diſaffected by thoſe other three parties. Howbeit, when the time drew neer of Qeen Eliſabeths departure, that his qiet coming in might not meet with any diſturbance from that party, he prefixed a *Preface* to his *Book* then reprinted, wherein *on his Honor he proteſteth, that by the name of Puritans be meant, not all Preachers in general, or others, that miſliked the Ceremonies as badges of Poperie, and the Epiſcopacie as ſmelling of a Papal Supremacie, but did equally love the lerned and grave on either ſide; intended onely ſuch brainſick and heddy Preachers, that leaned too much to their own dreams, contemned all authority, counted all prophane that would not ſwear to all their fantaſies*, &c. but whether his carriage toward ſuch of that ſide, who went under that name, when he came to the Crown here, argued ſuch an *eqal affection and love* to them, I had rather any other ſhould conſider, then my ſelf ſay. And this our Wizard may as well hope to walk abroad ſtark naked, or with a net onely caſt over him, unſeen, as with ſuch a ſory diſguiſe as this is, to caſt ſuch a miſt before mens eyes, to keep them from taking notice, whom he intends and ſtrikes at, his own *expreſſions* and *profeſſions*, as hath formerly been manifeſted, making it to appeer as cleerly and conſpicuouſly as *the light at Noon day*.

5. What he tels us ſo peremptorily, *We know, I ſay, by experience, that Eclipſes are ever ſo attended.* by what *experience* I would fain know, can this man come to *know, that they are ever ſo attended?* He tels us elſewhere indeed, that *for any memorable Eclipſe that fals out in the Ram, the event either for good or bad* (of which clauſe before) *is aſſuredly grounded upon the ex-* Pag. 25.

perience of twenty generations of men. which, tho it come far ſhort of his *Ever* here, yet is far more then he by his own *knowledge* and *experience* is able to reach unto. And doth not Plinie tel us, that the Heathen Wizards did as confidently avow the conſtant experience of 800 yeers and upward for their *divinations* by *the flight of fowles*, and *bowels of beaſts*, and the efficacie of their *magical ſpels and charms*? and we may wel beleiv, that Mr. L. can as wel proov the one, as they the other, and give as much credit therefore to the one as to the other. But his *Ever* here goeth far beyond either, and may wel come home to that *tempus immenſum*, that *immenſitie of time*, that time before all time, that reckoning of 472000 *yeers* before Alexanders days, that the *Chaldee Wiſards* affirmed their obſervations of the courſe of the Stars to have ben continued; yea or that account, tho falling far ſhort of that, of 40000 *yeers*, that the pleader for the *Chaldeans*, that is the *Aſtrologers*, their *judgment* of genitures in Tullie, would raiſe up their experience unto, affirming it to be reported, that the *Babylonians* had conſtantly made obſervation thereof in the *birth* of all children born with them for ſo *many thouſands of yeers*, before any indeed were bred or born. Unto which vain and hyperbolical aſſertion Tullie wiſely makes anſwer, (tho he had not that notice of the time of the worlds creation that we have) that that report was not poſſible to be juſtified and made good by any ſound proof. and to the Argument in general concerning their *Aſtrologers* taken from the *conſtant experience* of Events, he returns them a flat denial. *Perſpicuum eſt multa vera evadere. qid qod multo plura falſa? quota enim quæq; res evenit prædicta ab iſtis? It is apparent*, ſaith he, you wil ſay, *that many of their predictions have prooved tru. but how many more falſe? for how ſmal a number of things by theſe men foretold hath fallen out accordingly as they foretold?* And Favorine a great Philoſopher is ſo bold as to ſay, *Præ eis qæ mentiuntur, pars ea non ſit milleſima*; that *not one of a thouſand things they foretel, prooves tru.* That which alſo one Weidner a lerned Phyſitian ſaith of the *VViſards* of theſe times, that take upon them to foretel future events by the conjunctions of the Planets, as Kepler reports him, not diſſenting therein from him,

Vera loqui caſu, mendacia mille locutos.

Plin. l. 28. c. 2.

Diodor. l. 2. c. 31.

Cic. *de Divinat.* l. 2.

Cic. *ibid.*

Gell. *N. A.* l. 14. c. 1.

De nov. Stel. ſcrip. c. 27.

that

that *they light by hap-hazard upon a few truths now and then, amongſt a thouſand lies they tel.* And as that Noble Earl of Mirandula hath left upon record, a particular *Regiſter* of not a few of his neer kindred, allies, and familiar acquaintance, in whom theſe predictions, tho grounded upon ſuch calculations and applications, had of his knowledge failed: So Tullie likewiſe gives many inſtances hereof, out of his own obſervation in theſe words, *Quid plura? quotidiè refelluntur: What needs many words? they are by experience daily refuted. How many things do I remember to have ben told by them to Pompey? how many to Craſſus? how many to Ceſar? among other things, that no one of them, but ſhould live til he were old; ſhould die at home in his own houſe, and that with much honor.* none of all which fel out accordingly. *Ut mihi permirum videatur, quenam extare, qi etiamnunc credat eis, quorum edicta videat re & eventis refelli. Inſomuch,* ſaith he, *that to me it ſeems very wonderful, that there ſhould any be extant, that would ſtil beleiv thoſe, whom by the things themſelvs and the events he may ſee daily refuted.* Hence the Tragik

Contr. Aſtrol. l. 2. c. 2. & 9.

Cic. ubi ſup.

— Τὶς δ' μάντις ἐσ' ἀνήρ;
Ὅς ὀλίγ' ἀληθῆ, πολλὰ δ' ψευδῆ λέγει.

Evrip. Ipb. Aul.

He defines *a Wizard, one that tels a few truths among many lies.* and by Seneca it appeers, that in his time it was grown to a common by-word, *Patere Mathematicos aliquando verum dicere. Give Mathematicians leav ſometime to tel true.* Yea concerning this particular of *Eclipſes* which directly croſſeth Mr. Lilies *ever*, Alſtedius obſerves, *Experientiam teſtari, viſis Eclipſibus, ſæpe fertiliſſimos, ſaluberrimos, & exoptatiſſimos ſubſecutos annos.* that *Experience teſtifies* (and gives in evidence againſt him) that *after ſuch Eclipſes ſeen, have enſued moſt fertile, moſt wholeſome, moſt deſirable yeers.*

In Apocoloc.

Encyclopæd. uranoſ: cop. par. 2. c. 12.

But wil ye know the reaſon, why ſo many croſſe events, and ſuch as theſe men have foretold, came to be upon record? Diodore the Sicilian Hiſtoriographer wil tel you, as by Photius he is related, who ſpeaking of one Eunus, deemed in his dayes a great Wizard, *Among many things,* ſaith he, *that he gave out, ſome few fel out accordingly, and, dum vera qiſq; ſedulo notat, falſa nemo coarguit, While every one obſerved ſedulouſly what prooved tru, no man regarded to convince him of thoſe things that*

Diod. l. 32. Phot. Cod. 244.

that proved false, the *man in short time grew into great credit.*

Essay 35. In fewer words take it from the Lord Verulame, *Men mark how they hit, mark not how they misse.* that which that judicious Statesman notes to be a principal cause, that hath procured to their predictions some *grace and credit.* but his Verdict of them he passeth in these terms, *My judgment is, that they ought all to be despised, and to serv but for winter talk by the fire side. Tho, When I say, despised, I mean it as for beleif. for otherwise the spreading or publishing of them is in no sort to be despised. for they have done much mischeif.* (that which Agrippa a great Statesman also minded Augustus of) *and I see many severe Lawes made to suppresse them*, that which Mr. Calvin also hath observed.

Dio *lib.* 54. *Admon. de Astrol.*

Lastly when diseases and sad accidents come after Eclipses, must it needs follow that they are produced by them? That we have had after this last *Solar Eclips a scorching Summer and a sickly Autumn*, must this *great Eclips* therefore needs be the cause of it? how many *hot Summers* and *sickly Autumns*, yea pestilential both, without anie such remarkable Eclips ushering them in? have we not almost everie yeer towards the fall of the leafe, *new diseases*, as they call them? yea, if as this our Wisard enformes us, *the effect of an Eclips may not begin to take place*, or *the Eclips to produce its work untill eight moneths after*, how can it be certainly said, that ought which since that hitherto hath fallen out, (to wit) from *March* to *November*) hath from this *Eclipse* proceeded, and yet we must beleiv him, that the *Eclipse of the Sun*, that was on the *second of October* 1605. did produce that hellish *Powder plot*, that had ben so long before in design, and should have ben put in execution *the fift of November* next following. But these men are the drivers at the plough or harrow of their own contrivances, and can qicken or slacken the drift at their pleasure. Mean while their *sophisms* are verie frequent for the most part in that *fallacie* of *non causa ut causa*. And their arguing from the *events* ensuing after *Eclipses*, to prove them to be *effects* of those *Eclipses*, after which they ensued, and the *Eclipses* the *Efficients* or producers of them may wel be paralleled with the Judgment of that grave snowie-white hayred and goodlie long bearded Old man, who being demanded by Sir Thomas More sent down into Kent, and then sitting

Pag. 43.

Pag. 9.

ſitting in Commiſſion, to make inqirie concerning *the Obſtructions of Sandwich Haven*, what he deemed might be the cauſe thereof,& whence he deemed the thing might proceed; as conceiving by his yeers, and long time of obſervation and experience, he might be able to ſay more in that matter then moſt of them then there preſent, did to that his demand verie ſolemnly and ſeriouſlie return this anſwer, that *in his remembrance Tenderden pariſh Church had no Steeple, neither had it had anie time out of mind before, and the paſſage into the haven at Sandwich was then verie fair and cleere; But after the building of Tenterden Church Steeple the Haven began to be obſtructed and Choked; as then it was. Whence aroſe that by-word of Tenterden Steeple and goodwins ſands*: not unfitlie appliable to theſe terrible *Eclipſes* and the pretended *Effects* of them. for the Argument, will be, as valide and vigorous in the one as in the other. Or we may wel yoak our Wizards herein with our *Empirik quackſalvers*, who having a ſet number of *medicines*, when they come to a Patient, of whoſe *maladie* they are ignorant, give him firſt one medicine, and after that another, and then it may be a third; and if it ſo come to paſſe, that by the ſtrength of nature over-maſtering the diſeaſe, or the matter that fed it being waſted and ſpent, or by ſome occurrent intervening, the party come to recover, the cure is by them aſcribed to the *medicine* laſt given, and that is pricked down with a *probatum eſt* upon it, albeit it effected nothing at all in it. and howſoever by this courſe they kil more then they cure; and where any chance to be cured, οὐκ ἀυτοὶ, ἀλλὰ ἡ τύχη ἰᾶτατο, as he ſpeaks, they are cured rather by *hap hazard* then by any their skil. Yet there is a regiſter made of thoſe that recover, but no record kept uſually of ſuch as miſcarry, and the leſſe regard had, or notice taken, of the one then of the other, becauſe as one ſometime ſaid, τὰς μὲν εὐτυχίας ὀυπῶν ὁ ἥλιος ὁρᾷ, τὰς δὲ δυστυχίας ἡ γῆ καλύπτει, *their luckie haps the Sun ſhewes, their miſhaps the grave covers.* In like manner is it with theſe Wizards, whatſoever diſtemper in the ayr, or unſeaſonable weather, or bad harveſt, or ſtrange maladie, or great mortality, or war, or ſeditions, or ſad accident whatſoever falls out in a land, all is ſet upon the ſcore of the *Eclipſe* laſt paſt, tho it cannot be ſhewed to have had any hand in it, and by other

Heraclit. ep. 2.

Nicocles. Anton. meliſ. l. 1. c. 56.

other courſes it were both procured and produced. and when ſuch things are by gues foretold of them, (according to the old ſaying,

Evrip. apud. Arrian. *Alex.* l. 7.

Μάντις δ' ἄριστος, ὅστις εἰκάζει καλῶς.

He is the beſt Wiſard, that gives the beſt gues.)

Appian. *bel. civil.* 2. Plut. *de Pyth. Orac.* & *de Orac. deſit.* Cic. *divin.* l. 2.

tho their predictions fail oftner, then fall out aright, and what falls out aright, doth in regard of them come to paſſe rather, by meer *conjecture* and *caſualtie*, then by any *certain fore knowledge*, or *wel-grounded rules of art*; yet being obſerved to have faln out ſo in ſome *Eclipſes* that have ben regarded, that is reckoned to have proceeded from the *Eclipſe*, that was no more thereof guilty, then *the Man in the Moon*, or the *thorns* at his back; whereas tho never ſo oft it fall out otherwiſe, there is litle notice thereof taken, and a multitude of *Eclipſes* paſſe away (as in this regard they all wel may) without any regard at all. If after this or the like *Eclipſe* therefore, any ſtrange judgment ſhould enſu, any unuſual malady grow rife among us, or other diſmal event befal us, a vain thing twere to aſcribe it to the *Eclipſes* or *defections* of the *Lights* in the skie, that cannot be ſhewed in the nature thereof, to portend any ſuch event, or to produce any ſuch effect. Wel may we do rather to call to mind and conſider in ſuch caſes, what he

Sen. *ep.* 85.

ſometime ſaid, *Morbos novos novi peperere mores:* and, *Morbos multos fercula multa fecerunt.* that, *New jangled devices bred many new diſeaſes*: and, *Variety of diſeaſes ſprang from variety of diſhes.* implying, that the exceſſe and riot of the times were the main cauſe of many unuſual maladies, and ſtrange diſeaſes, that had not formerly ben ſo much known, or ſo rife in thoſe parts. And ſurely if we ſhal in theſe dayes look into mens minds, or caſt an ey upon mens lives and conſider, what variety of new and ſtrange conceits, tending to impiety and prophanenes, to looſnes and licentiouſnes ar rife in the one, and what an height of rancknes thoſe wicked weeds ſpringing up amain from ſuch curſed ſeeds are ſhot up unto in the other; and that accompanied with ſuch a ſhameful degree of ſhameleſnes that they do no more now, as in former times, skulk in the dark, but dare open faced without mask or

Aug. *conſeſ.* l. 2. c. 9.

veil ſtalk in the ſtreets, *qaſi pudeat non eſſe impudentes*, as he ſometime ſaid, as if people were grown *aſhamed of nothing ſave*

to

to ſeem aſhamed of any thing: we may with much better ground both from Reaſon and Religion, then any theſe Wizards give for their aſſertions herein, deem the procuring and producing cauſe of ſuch evils, to conſiſt not in *defectibus & deliquiis*, as they term them, in the *defect* of the *light* in thoſe glorious *Luminaries* above our heds in the heavens, as this *Fortune-teller* and his complices do, but in the abundance of *defection* from God and goodneſſe in mens hearts, and the boundles *deluge* of *delinqencie* in all manner of impiety and impurity, and that joyned with impunity, (matter of dreadful and direful preſage indeed) overflowing in mens lives, that may juſtly ſeem to * *wreſt and wring judgment* out of Gods hand, leſt " by his longer *forbearance* he ſhould *wrong* himſelf, and give wicked wretches occaſion to " *think him to be like themſelvs*, and to † *like wel* enough of their deteſtable practiſes and abominable deſigns.

* *Extorqemus ut preeamus* Sarum *de provid.* l. 6.
" *Suâ ſibi patientiâ detrahit.* Tertul. *de pat.* c. 1.
" Pſal. 50. 21. *eſſe ſui ſimiles Deos putat.* Plavt. *Amph.*
† Mal. 3. 17.

But to what purpoſe doth this man talk to us of Antiqitie, and of *Hali, and Ptolomee, and Plotinus, and Proclus, and Albumazar, and Baranzanus, or of Rigel, Origan, Cardan, Leovitius, Daſypodius*, &c. or of long *experience of former ages*, when as he vaunts of himſelf, as Lucretius ſometime, with alteration of a word,

Lucret. *de rer. nat.* l. 4.

Avia Signorum peragro loca nullius ante
Trita Solo.
Amids the Signs of Heaven I trace a way,
That no foot trode before me to this day.

So he profeſſeth and glorieth, that *he walks in thoſe uncouth paths, that no former Autor had troden in.* and makes his brags, that *he hath begun a new manner of Aſtrologie, either not known to the Ancients, or omitted in their Writings.*

Aſtrolog. Predict. for. 48. 49. 50.

And how can any of thoſe *Autors*, be they of never ſo great *Autoritie*, either ancienter or of later times, atteſt unto him, or he receiv any confirmation of his *Aſſertions* from them, that are wholy ſilent of, and not unjuſtly therefore hence deemed by him, if it be ſo, as he affirms it to be, utterly unacqainted with the way that he walks in? unleſſe they ſhould ſpeak by way of *Prophecie*, of his *new manner of Aſtrologie*, as Alabaſter ſaith that Salomon did of that *new manner of Expoſition of Scripture*, that ſhould come to light in theſe latter dayes and was

Alab. *in Apoc. ad Apoc.*

revealed unto him. Or how could there be obſervations taken, and experiments made by other before him of that which before him no man (that appeers) was privie to, until either it was of late revealed unto him, or elſe he ſtumbled into unawares?

Howbeit to ſtop all our mouthes as he thinks, and make us keep our wind and pens for other purpoſes hereafter, he tels us he hath Ficinus *that excellent lerned Preiſt* (ſo he ſtyles him; and ſo they muſt needs all be, that write ought in defence or favour of him or his art) on his ſide; one belike that had dreamed ſomewhat of his way before; and *the opinion of this man* (which what it is, and how far forth M. L. therein either cloſeth with him or ſwarves for him, hath already ben ſhewed) he ſaith, *he eſteems more, then a thouſand of our own Preiſts, who blame Aſtrologie* becauſe it is above their capacitie.

We wil not ſtand to queſtion Ficinus his *excellent lerning*; he was no doubt of much lerning for the times he lived in. Howbeit the lerned of theſe later times have eſteemed his tranſlations of Plato but *barbarous* peices; and ſome of them have pronounced them to be no other then Plato turned out of his choiſe *purple robes* into courſe *beggerly rags*. Nor doth M. L. ſpeak much out of him, which before ye heard: and I forbear to ſpeak what by others he is reported to affirm of the uncertainty of their predictions, not having his books by me. But let Ficinus be what Mr. L. pleaſeth. M. L. his Art, it ſeems, is a very profound *Myſterie*, ſuch an one, as *our Engliſh Preiſts ſhallow capacitie* is not able to comprehend. and he cloſeth up therefore his *Diſcourſe*, concerning the *Effects* of this *Solar Eclipſe* and his *predictions* thereof, with this *Motto*, *Qi potuit capere, capiat.* nor is it marvel, that his *Aſtrologie* ſhould ſo far tranſcend their ſcanty comprehenſion, when, as you have heard before, it conſiſts of ſuch *new notions* and *ſtrange conceptions*, as the former Maſters and Profeſſers of this *Myſterious Art* were altogether unacquainted withal. And *a Myſterie* be it. but ſure enough not that *Myſterium pietatis*; that *Myſterie of piety or godlineſſe*, that the Apoſtle ſpeaks of, 1 Tim. 3. 16. rather *Myſterium impietatis*, *a Myſterie of impiety or ungodlineſſe*; or *Myſterium iniquitatis*; *a Myſterie of iniquitie and wickednеſſe*, as the ſame Apoſtle elſwhere, conſiſting of *lying ſigns and wonders*,

Jul. Scal.

Pag. 56.

ders, tending to deceiv and delude people, and by *ſtrong deluſions* to ſeduce them from the truth, and induce them *to beleiv lies*, 2 Theſſ. 2.7,9—11. Such *a Myſterie*, as *the ſcarlet whore* carried in *her forehed*, the *Mother of fornications*, and *Witcheries*, wherewith ſhe bewitched and infatuated the inhabitants of the earth, Rev. 17.5. Or ſuch a *Myſterie*, as thoſe were, the Gentiles uſed in the ſacrilegious ſervices of their counterfeit Gods, which Clemens of Alexandria in derifion of them ſaid, might well be termed μυσήρια, *quaſi* μῦς-τήρια .i. μυῶν τηρητικὰ, *muſcipula, moustraps*, invented to take and hold faſt ſelie people, like mice. nor indeed are theſe mens *myſteries* any other then meer *decipula, cheating gins*, contrived and ſet on purpoſe, by *cunning men*, as people commonly cal them, thereby to *coniſcath*, ſelie ſouls, ſimple creatures, ſuch as Solomons harlot invites to her, Prov. 9.16. and by making their purſes lighter to make their own pockets the heavier. In *protrept.*

But, Sir, ſuppoſe that our *Engliſh Preiſts* were all of ſuch *ſhalow capacitie*, were all of them ſuch *Wiſeakers* in regard of you *Wizards*, that not one of them were able to conceiv or comprehend the abſtruſe *ſecrets* of your *Science*, is that the only reaſon why they *blame Aſtrologie*? Or were all thoſe ſuch blockheds and dulpated Dunces, who not *blamed* it only, but rejected, refuted, arraigned, and condemned it long before them? Or are they all ſuch as in like manner condemn it at this day? Or was it their *ignorance* in the *ſideral ſcience* that enduced them all ſo to do? To look back to *Antiqity*, another manner of *Antiqitie* then M. L. can ſhew for his *Magical Imagerie*. And here not to repeat again what was before ſaid of Anaxagoras: we ſhal ad of Socrates, in whoſe ſteps Plato preciſely trod, only what Xenophon reporteth, that concerning *Aſtrology* or *Aſtronomy* (for he uſes thoſe terms promiſcuouſly) being demanded his judgment, he gave his advice, that men ſhould ſo far forth *exerciſe themſelves in the ſtudy of the Stars*, as to attain thereby to *an exact account of day and night, moneths and yeers*; and as uſe might be made thereof for *journey by land*, or *voyage by Sea*; *but for further curioſities* for men *to ſpend much time therein, he deemed not ſo profitable*, (albeit, ſaith Xenophon, he were in ſuch things *not unſkilful* himſelf) partly, becauſe it might *withdraw a man from the ſtudie of things more uſe-* *Memorab.* l. 4.

ful, and partly becauſe it would *not be pleaſing to the Gods, for men to be enqiring into thoſe things, the knowledge whereof they had concealed, and reſerv to themſelvs.* And as for thoſe that out
De Divin. l. 2. of *Platoes School* ſucceeded him. Eudoxus, ſaith Tullie, *one of Platoes auditors, and one for his skil in Aſtrologie by the judgment of the moſt lerned without difficulty deemed the cheif in thoſe dayes, was of this opinion, which he leaft alſo in writing, that unto Chaldeans in their predictions and deſignments of mens lives from the*
Ibid. *time of their birth there is no credit to be given.* Panetius alſo (ſaith he) *a prime man among the Stoiks* reporteth that Archelaus, and Caſſander *the cheifeſt Aſtrologers of the age wherein he lived, tho in the other parts of Aſtrologie they excelled; yet this kind of prediction or foretelling by the Stars they uſed not; and thoſe*
Ibid. *Aſtrological Predictions he himſelf alſo rejecteth.* Scylax alſo of Halicarnaſſe, *a familiar frend of Panetius, an excellent Aſtrologer, and a cheif man in the goverument of that City, repudiated all this Chaldaiacal kind of prediction.* Was it out of meer ignorance then that theſe men gave in their verdict thus againſt ſuch kind of predictions? or was it out of any inability and incapacity to attain unto any *ſecrets in Nature*, that theſe our late upſtart Wizards, who profeſſe to proceed *in a natural way*, have now attained, but were then beyond thoſe mens reach? or is it ſince their times, that thoſe *good Angels*, Mr. L. ſpeaks of, have *revealed theſe myſteries*, to ſuch *holy men* as Mr. L. and the like? of their rare skil in the genuine part of *Aſtrologie*, you hear what ample teſtimony and by whom it is given them. and if there be any other *Eleuſinian rites*, or *Magitian Myſteries*, that theſe our Wizards exerciſe, dealing with the Divel in the dark, I ſuppoſe had they ben acqainted with them, being judicious men and genuine Artiſts, they would never a whit have liked the better of their concealed, covert, and counterfeit art.

But come we down to lower and later times. Was Joannes Picus, that Illuſtrious Count of Mirandula, ſuch a dul pate? or was it out of meer *ignorance* of their *profound myſteries*, that he *blamed Aſtrologie?* he was for his piercing wit and depth of judgment in moſt *Sciences*, ſtyled in thoſe times *the Miracle of the age* he lived in. and he wrote *twelve books*, yet extant, *againſt this Judicial Aſtrologie.* of which Jerome Savanarola, (how acute

acute and judicious a man, his works shew) gives this censure; *Qi Pici Mirandulani libros de Astrologiâ legerit & intellexerit, neq; Astrologiam irriserit, dignus ipse est, qi ab omnibus derideatur. He that having with understanding read Picus his books of Astrologie, derides not Astrologie, deserves of all men to be derided himself.* De triump. crut. l. 4. Or is Claudius Salmasius, one who in these times, for his extraordinary variety of lerning, as wel deservs the *Title* given *Picus*, as either of the two Scaligers, Joseph his Predecessor, or Julius his Father, either of whom some lerned men have so entituled, such another *ignoramus* in this Wizards esteem? who in his late elaborate *discourse* of the *Critical Dayes*, and his *Preface* thereunto prefixed, hath shrewdly shaken the main foundations of their *Supposititious Science*; and it may justly be hoped, wil so utterly raze them, as that not onely no *coin*, but no *rag* wil be least toward the raising and reedifying of it, when he shal go on with his promised work in that Argument.

Mean while he hath sufficiently discovered the vanity and loosnesse of their grounds and principles, and evidently shewed, how deep he hath dived into these their so much vaunted of, and highly esteemed *Mysteries*. Or was John Kepler, the Emperor Rodolphs Mathematician, such a selie felow, and of so shalow a capacitie, that he could not reach their Mysteries? who charges them as *ignorant* and *unskilful* for the most part in regard of any exactnesse in *the genuine* part of *Astronomie*, layes open at large the deepest of their *Mysteries*, discovers their errours and mistakes in their own principles, that which Salmasius also oft doth; yea writes as bitterly and tartly against them, as any other whosoever, as hereafter shal be shewed: and freely professeth, that being urged and importuned to write somewhat in that way, *his mind enured to Geometrical Demonstrations, considering the unsoundnesse and gagginesse of their grounds, it fared with it as with a restive jade, or hed-strong horse, that coming to a slow, hangs back, and cannot by any beating or rating of his rider, be brought, to set foot into it.* De Nov. Stell. Serpent. c. 11. Præfat. ad lib. cund. But to come home to our selves; and here to passe by all other; nor to recal the Lord Verulame, whom some lerned have conceived to be one specially raised up to help to bring *Arts* and *Sciences* on in this latter age towards their *perfection*: and Vid. Dr. Staughton in Felic. Novis. &c.

what

what his judgment was of these fopperies and fooleries, ye heard before. That Noble Lord Henrie Howard, after Earl of Northhampton, was he also a meer Wiseaker, as well as all our Preists are? He treading in the same steps which that renowmed Italian Count before him had, tho undertaking a larger subject, in his *Defensative against the Poison of supposed Prophecies, grounded either upon the Warrant and Antoritie, of old painted Books*, (one of Mr. Lilies engins, or gins) *Expositions of Dreams, Oracles, Revelations, Invocation of damned Spirits, Judicials of Astrologie, or any pretended knowledge de futuris contingentibus, that have ben the causes of great disorder, and cheifly among the simple and unlerned people*, &c. He, I say, in that worthy Work of his, for elegancie of phrase and fluencie of speech, mixt with great variety of lerning and reading, very delightful to any lerned reader, as he hath evidently manifested how wel seen and versed he was in the writings of the *grand-Masters* of that *Mysterie*, and how wel acqainted with their abstrusest Doctrines, as also Picus before him was; so he hath with that eagernesse and vehemencie of spirit, together with such sinewie strength and force of reason, pursued this pretended *Art* of *Judiciarie Astrologie*, that none of its *Professors* or *Patrones* that ever I could yet hear of, have had the heart, by any just *Replie* to turn face again upon him, or to make hed against him. And it is but a fory *Exception*, for Mr. L. to tell us, that *the Gentleman was lerned, but never made it lesse appeer then in that discourse, intending to confute that subject, of which he knew very litle, and his book therefore was never thought worthy of answer.* a very handsome and easie put off. but any impartial lerned, that shal read the discourse, wil, I doubt not, conclude, that Mr. L. for this his censure *deservs*, as one of his Antagonists saith of him, *to ride blind Bayard.*

Preface to Worlds Catastr.

Hereby then it may appeer, that it is not our dul *English Preists* or *Presbyterians* onely, that *out of meer ignorance and incapacity find fault with their Astrologie*; but that other then they, such as for skil as wel as for their rank otherwise would have scorned to have M L. one that lives by such cheating, and makes a trade of it, sit on the same form with them, have as vehementlie opposed it, and as deeplie damned it as anie of those do.

For

For my ſelf, I profes not to have any great inſight into theſe *depths of darkneſſe*, nor do I deſire to pry over far into them. Kepler aſſures me if I waſt much pretious time that way, I ſhall but *bonas horas male collocare, ſpend good howers to ill purpoſe.* and M. L. himſelf hath much diſcouraged me from attempting further in this kind, and made me utterly deſpair of doing ought therein with ſucceſſe, when in the very *firſt* of his worthie *Aſtrological Aphoriſms*, he intimates, that a man ſhall not eaſilie give anie *certain Judgment* in theſe matters, *unleſſe he be naturallie wel affected to Aſtrologie.* which to this of theirs I confes I never was. Howbeit I was ſometime an unprofitable heater of M. Henrie Brigges, when he was *Mathematical Lecturer in St. Johns Colledge Cambridge*, and continued acquaintance there begun afterward with him, when I was *Preacher at Lincolns Inn*, and he *Reader at Greſham Colledge*, during which time repairing now and then occaſionally to him, among other diſcours that paſſed between us, I deſired him ingenuouſlie to impart to me his judgment concerning this kind *of judiciall Aſtrologie*, whereunto he returned a verie rounde and readie anſwer, that he conceived it to be *a meer Syſtem of groundleſſe conceits.* and as M. L. ſaith of Ficinus, *that excellent learned Preiſt in* M. Ls. eſteem, ſo ſhal I ſay of M. Brigges, that *excellent lerned Mathematician*, not in mine alone, but in the unanimous repute and report of perſons of Prime note for Skil in thoſe *Sciences* both at home with us and abroad, *I eſteeme the opinion of M. Brigges more then of a thouſand Lilies, and Naworths, and Bookers, and the reſt of that rank and rabble.*

De *Stel. Serp.* c. 2.

Pag. 60.

I ſhal conclude with the Verdict of M. Henrie Bullinger; the rather to ſhew that they ar not the *Preſbyterians* onely, that have an ill opinion of *Aſtrologie*, or ar ill affected thereunto: He was a Miniſter of no ſmal note in the *Helvetian* Churches, who had not in his times admitted the *Presbyterian Government*, nor do, for ought I can hear or learn, to this day. His verdict, which you may find in his *Commentaris* on Jer. 10. 2. concerning this Kind of creatures is as ſharp as ſhort, this in plain down right tearmes.

Aſtrologos Impoſterum omnium maximos; *that theſe Aſtrologers ar of all Impoſters the greateſt*: And we may indeed ſay wel

wel of the trade they profeſſe and practiſe, as Tullie of that of the Sortiaries, whom he yoaks together with the Chaldees.

De Divin. l. 2. *Tota res eſt inventa fallaciis, aut ad quæſtum, aut ad ſuperſtitionem, aut ad errorem. It conſiſts all offallacies, invented, either for gain, or for ſuperſtition, or for maintainance of ſome error.* Nor can it chooſe but much ſad the Spirits of thoſe that trulie love and Sincerelie fear God, to ſee the *profeſſed Practiſers* of ſuch *Impoſtures*, who in former times had wont to lurk & skulk in corners, like Bats and owls, night birds, ſhunning the light, for fear of being called in queſtion, and undergoing ſuch publik civil cenſures, as ſome of them ſometime did, ſhould in theſe pretended and profeſſed times of *reformation* take that boldnes to themſelves, not onelie, as ſome of them, *to paſt up papers upon poſts*, therein profeſſing to help people to goods loſt again, to tel if a ſervant be run away from his Maſter, which way he is gone, thoſe that intend mariage, whether their matches wil be ſucceſful, ſuch as are bound to Sea, whether their Voyage wil be advantagious, thoſe that have frends at Sea, or beyond Sea, where they are and in what condicion, and when they wil return, &c. and all this by the Stars (that which I ſince find M. L alſo to profeſſe publickelie in print) but to *dedicate to the State* it ſelf, as this man preſumes to do, writings ſtuft with the like ſtuf for the nature of them, but ſoaring aloaft in an higher ſtrain, *Fortelling the fortunes of whole Countries and Kingdomes*, and endevouring thereby to enduce, if he may, thoſe that have the rains of *Government* in their hands to Patronize theſe his *impious impoſtures*, and taking upon him to direct them what courſes to take in the managing of *State* affairs. Whereunto he may be thought to have ben the rather encouraged, becauſe he ſaw his elder Brother M. Booker, whome yet he hath now got the ſtart of, ſo far forth countenanced by the *State*, as to be inſerted into the liſt of the *Licencers* of ſomewhat the like books. and in ſome *Verſes* therefore prefixed to this his Black Booke he makes his Brags, that they have *leav* now *nudis Verbis*, in *naked words*, or plain terms, *to ſay that which before ſave in dark riddles they durſt not.* and elſewhere that the *Land doth now begin to abound with Aſtrologers*, as Judea did with Soothſayers, Eſay 2.6. which made God to forſake his people. He tels us in

Preface to England. Prophet Merlin.

his

his late *Merlin*, that this is *Vox populi all over the Nation*, (hath he that alſo by the *Stars*? if ſo. why is it not rather, *Vox cœli*? if not ſo, he is out of his element) *that no good can be expected, while Preiſts meddle with State-affairs, or any of the Preiſthood* (ye ſee whom his gal is moſt againſt, the *Preiſthood* as he terms it, that is, the *Miniſterie*, in general) *are directing and counſelling the Parliament or Councel of State.* But I ſuppoſe, it may much more truly be ſaid, that it is rather the general ſenſe of thoſe that are truly religious throughout the whole land, and that this their ſenſe is *Vox Dei*, being grounded upon his wil reveaſed in his Word, that litle good ſucceſſe can be expected in *State-affairs*, if the Governers thereof ſhal patronize ſuch as theſe are, whoſe courſes are ſo repugnant to the rules of Gods Word, or ſhal adviſe with them, as Saul did with the *ſhe-wizard* at Endor, making uſe of them as *Pilots*, to direct them what courſe to take in the ſteering of *State affairs*, in theſe ſtormie and turbulent times. I never heard, or found it before, either in *Holy or Prophane Story*, unles it were in ſome profeſſed enemies of Chriſtianity, that any *Prince* or *State* were taxed for adviſing with *Gods Miniſters*, in the ſettling of affairs for the publik good; but for refuſing to hearken to them, and conſulting with *Witches* and *Wizards*, and *Stargazers*, and *Fortune-tellers*, and *Magitians* and *Prognoſticaters*, I find divers both in *Holy Writ* and other *Writings* reproved and condemned, and their giving heed to ſuch noted, both as an occaſion of their miſgovernment, and a main cauſe of their overthrow.

Now I make no doubt, if ever this *Debate* with him have the luck (good or bad, I ſay not) to light into his hands, whether he ſhal have the patience to read it or no, he wil in ſome one of his next *Rabblements* tel his Reader, that it is nothing but an other *puddle of malice and non-ſenſe*, as the former was: or if his laſt breath be once breathed out that ſits on his lips, when ought of his is got abroad, as he doth of Mr. Chambers, that *the old worm-eaten Canon of VVindſore was killed with very greif upon ſuch a Leſſon as was returned him in anſwer of his follie.* for that is his uſual manner of *Refutation*, in dealing with all that write ought againſt him; as ye may ſee in the *Entrie* of his late and laſt *Birth*. Wherein he ſaith indeed, that *the good hand of God* (ſo litle regard hath he to take that dreadful name up in

vain) *hath vindicated him from all the calumnies and aſperſions caſt upon him.* which how, or what way the Lord had done, when he wrote this, is ſuch a *myſterie*, as for my part I muſt acknowledge my ſelf ignorant of, as wel as many more beſide my ſelf. But when he ſhal make it appeer unto us, that God hath ſo *vindicated* him from the charge of ſuch things, as have ben objected againſt him and his cheating trade, as he *vindicated* his ſincere ſervant *Job* ſometime from the wrongful cenſures of his miſtaken frends, and his renowmed *Prophets Eſay and Jeremie* againſt their adverſaries and oppoſites, and wil one day *vindicate* all his *Elect*, all his *faithful folowers*, thoſe his *Miniſters* and *Meſſengers* among the reſt, whom this wicked wretch hath ſo unworthily traduced, and ſo undeſervedly calumniated; when, I ſay, he ſhal be able to make it appeer unto us, that God in ſome ſuch or the like manner hath *vindicated* and cleered him from the charges commenced againſt him, (which I beleiv he wil then be able to do, when he ſhal be able to prove that ſome *good Angel* from God taught him and his *great-great-grandfather* Merlin, their pretended skil and profeſſed trade) we ſhal then freely profes our ſelvs guilty of *impiety*, unleſſe we juſtifie him whom God hath ſo acqited. but unles he ſhal ſo do, we ſhal juſtly take liberty to charge him with a further *impiety*, in preſuming to father ſuch an act without ground upon God, and therein abuſing his dreadful name. Mean while, how he hath there *vindicated* himſelf, is as ſoon there ſeen, as by him roundly and readily, but frivolouſly and ridiculouſly done; to wit, to give you a taſt of it, (tho enough to turn a ſtrong ſtomach) by telling his Reader only, that *thirty thumping Presbyterian Preiſts* did all in *one day* in ſo many ſeveral *Sermons* (belike he hard or read them all) *belch out ſomewhat of Nonſenſe againſt him and his trade*; that *the Ghoaſt of John Vicars, the Vicar of Fools came tumbling out in print for Tom dunghil:* that *in* 104. *Verſes of a codled Elders, who ſo ſhal find half a line of ſenſe, ſhal be to him great Apollo*, &c. that *one* of his adverſaries *hath ſtoln almoſt all his book out of Agrippa de vanitate ſcientiarum*: (*almoſt*, we ſay; *ſaves many a lie*; but I much doubt it wil not this) that *another ſteals all he hath from one Melton*: a moſt notorious untruth, onely becauſe he hath adjoyned to his own work *Mr. John Miltons Figure-caſter*, as he hath done *alſo M. Perkyns his Prognoſti-*

Job 42. 7, 8.
Eſay 50. 8, 9.
Jer. 20. 11.
Rom. 8. 33.
Pſal. 37. 6.

Prognoſticater.(and he might have done wel to remember that that *ſecond* felow hath ſufficiently confuted the main pith both of Sr. Chr. Heydons large diſcours,and Wil. Ramſies reply in defence of Dr. Holms, both which forſooth begin with Mr.L. to draw down their *black Art*,not from the good *Angels* alone, but in a farther fetcht frivolous and groundleſſe deſcent by *Adam*, *Seth*, *Enoſh*, from God himſelf:) that *a third is a Homely Sermon*,(Dr.*Homes* is the man whom he is pleaſed thus to play upon) *a worthleſſe ſheet or two of paper, fit to be patronized by my Lord Mayors horſe*. Perkins *a peeviſh peice*; Chambers (as you heard before) *an old worm-eaten Canon*. the Lord Howards a *work not worth an anſwer*. And ar not theſe,think we,very ſound *Vindications* and ſolide refutations? enough to ſtop any mans mouth from gaping any more over an ovens mouth,or over an open grave rather, that contains nothing but filthy Carion, and ſends out nothing but vile ſtench. But thus you ſee how like the *vapouring Souldier* in the *Scene*, as a ſecond *Pyrgopolinices*, the man can with one blaſt of his noyſome breath blow away a whole *legion* of *Antagoniſts*.Howbeit,tis a very ſory and ſelie conceit for him to imagine,that a litle ſuch rifraf,or a few ſuch ſcurrilous ſqibs wil ſerv to vindicate his credit, or wipe off any the leaſt ſpeck or ſpot of thoſe foul aſperſions, that have deſervedly taken hold of him, and ſtick ſtill faſt by him, in the minds and dooms of any endued not with reaſon and religion only,but even with civility and common ſenſe. As for mine own,either this or the former; howſoever he ſhal think good to deal with them otherwiſe; I ſhal adviſe him now as a frend, that he take heed how he make any mention, or have any word, of *the good Angels* he told us were *the firſt Teachers of his Trade*. For I can aſſure him,there ar not a few of the mind that he is as wel able *to eat a whole cart-load of logs*, as to make his word good concerning thoſe *good Angels*, by any ſound proof or authentick record. But their ſhalow capacities, it may be, ar not able to reach the vaſt extent of Mr. L. his abilities, or to conceiv, what great matters,eſpecially by the help of ſuch his *good Angels*, he is able to effect. And if he can do it, and wil be pleaſed ſo far to condeſcend to their weaknes,as to do us the favor,to make his power herein to appeer,I do aſſure him on mine honeſt word,that when he ſhal have ſo done, I wil both ſolemnly recant all that I have written againſt him,

Pref. to Eng. Proph.Merlin.

and by this my preſent hand-writing oblige my ſelf, never to open my mouth any more to ſpeak an ill word of him. Mean while, if he ſhal find, that either by his own skil, or by any ſuch aſſiſtance, in a work deemed ſo weighty, and in other mens eyes ſo difficult, he is of force ſufficient, to make that his *aſſertion* good, mine inſtant reqeſt then is to him, that it may be one with the firſt of his next Herculean labors, to do it, for the maintaining of his own credit, that avers it, and the repute of his *Art*, which for want of better grounds, is by him founded upon it, and the gaining of a *Proſelyte*, yea of many an one, I doubt not, to his *Profeſſion*, if the thing be once atcheived.

Now if it ſhal by any be demanded, how it comes to paſſe, that this *Vindication* of mine *Annotations* came no ſooner abroad, and why like *Homers Lita* it lags ſo long after M. Ls. *Ate*, that hath ſo blaſted it?

To this I anſwer; Firſt, as in the *Entrance* into it I formerly intimated, it was long, being confined and mured up, as I ſtill am, ere I heard ought of Mr. Ls. ſnarlings at my *Notes*; ſome ſpace of time after that, ere the *Book* came to my hands; and when upon view of it, I found that for *Anſwer* to it, I was put off to ſome *Nameles Autor*, or *Autors* that were to come out: and yet a longer time, ere by enqiry of frends I could come to be enformed of any of them that had appeered in print, much leſſe to gain the ſight of their works. Mean while thoſe that know, what the ſtate of my family then was, partly by a greivous and tedious malady, that having long afflicted my deer conſort and faithful yoakfelow, was then grown to an height with her; and partly through her deceaſe enſuing thereupon, that filled my heart with much greif, and my hed with many cares, wherewith in times paſt, while ſhe enjoyed life with health and ſtrength, and I her, I was altogether unacqainted, wil eaſily gueſſe, how litle mind, ſo affected and diſtracted, I might have to mind ought of this nature. Beſides that, I had other irons in the fire, that I was to look after. I had ſome Works of better uſe, I hope, in the Pres, both here in the City, and elswhere, which are now abroad: the one whereof drawing then neer to the birth, a new task unexpected, but by others much deſired, that it might more compleatly came forth to the light, and be the more uſeful, when it came out, I cannot ſay, interrupted me, in the midſt of my work, but enforced me to

lay

lay it aſide, having not as yet made any great progreſſe in it, until that were diſpatcht. Theſe *remoraes* either keeping off at firſt, or breaking off afterward, together with mine own weakneſſe, ſlacking my pace, and the want of a Scribe that might have furthered the diſpatch, as alſo the work it ſelf growing under my hand, while one thing fetches in another have much retarded the finiſhing of it. And yet may it well come abroad timely enough, in regard of the *Subject Matter* that this man handles in this *Book*, wherein he falls foul on me and my *Notes*; to free mens minds from ſuch frivolous frights and groundles fears, as he ſeeks to poſſeſſe them with, from the ſeveral *Eclipſes* that have faln out this yeer, and that eſpecially of the *Sun*; ſince that he withal enformed us, that theſe *Eclipſes* begin not uſually to work theſe their *diſmal effects* till *eight moneths* after, and then continu for a *two or three yeers*, or ſo long as theſe their deſigners liſt. So that the main matter of thoſe fals fears, which he would affright people with, being as yet moſt of it come, according to his computation, the work comes ſeaſonably enough, if it ſhal prevail with any, by the diſcovery of the vanity of the pretended cauſes thereof, either to preſerv them from entertaining ſuch fond conceits, or to purge them out, where they have ben entertained already. And ſo I ſhall paſſe from *Mr. W. Lilie*, to *Mr. John Swan*, one, it ſeems, of his *Advocates*.

THis *Sermon* of *Mr. John Swan* (a man to me otherwiſe utterly unknown) *on Jerem.* 10.2. I had not ſo much as once looked after, much leſſe medled at all with; had I not ben advertiſed by Mr. Lilie, in his *Preface* to his *Black Book* dedicated to *the Common Wealth of England*, dated *March* 10. *from his Corner houſe over againſt Strand-bridge*; as ſome other formerly, *from the three Flower delues neer Somerſet houſe, in the Strand.* (for it concerns thoſe that drive his *Trade*, to make it known where they dwel to tice *Cuſtomers* to them) that *the Annotater ſhould have ere long the judgment of abler Divines then himſelf, and to better purpoſe on that Text.* nor could I by help of frends, and their ſedulous enqirie, gain the notice, or attain the ſight of any, that had, ſince that time of Mr. L. his menacing prediction, publiſhed ought to that purpoſe upon that Scripture, ſave this

this of *Mr. Swan*, on which alſo it was long ere I lighted. Him therefore I deemed to be one at leaſt, if any more uncertain, foretold ſhould be Mr. Ls. *Advocates* or *Patrons*, unto whom as having undertaken the defence of him and his cauſe committed to them by him, againſt mine *Annotations* on that portion of Scripture, I found my ſelf by him there referred. That which the rather I had cauſe to beleiv, becauſe I found his diſcourſe concurring with a paſſage concerning the ſame Scripture by Mr. L. related out of *a Nameles Autor* much magnified of him, whoſe work yet, be it *Sermon*, or *Commentarie*, or what ever els, whether it ever ſaw the publick light, is to me as uncertain as what is at this day done at Rome. And if it be ſo, as may moſt probably be deemed, it may ſeem, that either M.L. about that time did by the Stars foreſee, that *ſuch a Sermon on ſuch a Text* ſhould be *preached on the* 28. *of March*, and ſhould afterward come out in print; or elſe that Mr. Swan before that time having penned it, and deſtinated it to that day, did tender a Copy of it to M. L. his Client, (as Lyſias did an *Apologie* to Socrates penned for him, to make uſe, if he thought good at his Trial) with a purpoſe to diſpoſe of it, as he ſhould either like or miſlike it. With this *Sermon* of Mr. Swans therefore, and that parcel of that other party, whom M.L. ſo highly extols I ſhal deal in this preſent *Diſcourſe*, as with two of M.Ls. either *Patrons* or *Advocates* made choiſe of by him, to maintain him and his cauſe, againſt whatſoever in that *fruitles and ſenſles Annotation* (as Mr.L. ſtyles it) which I yet am not aſhamed to own, may concern either. wherein how they have either *acquitted their Client*, or *acquighted themſelvs*, the ſeqele ſhal ſhew.

Laert. l. 2.

In Mr. Swans *Frontiſpice*, he entertains his Reader with this *Lemma*, *Multi reprehendunt, pauci intelligunt. Many reprehend; few underſtand.* Wherein he doth but ſing over again his Clients old Cuckows ſong, ſo oft by him chaunted and cackled, in the ſelf ſame tune, tho in a divers toung, that *many blame Aſtrologie for want of capacitie*; and *meddle with what they underſtand not.* and in preciſe terms with Mr. S. *an Art reproved by many; underſtood by few.* Nor make I any doubt. but that both M. L. the *Client*, and M.S. his *Advocate*, do both hold the *Annotator* without the verge of thoſe *few*, that *underſtand* their *Art*, and are *capable* of their *profound Myſteries*. Howbeit this *ſcar-crow* ſet up in the Entrie (which I deem no other then as *the pitture of a maſtive*

Preface to Eng. Prophet Merlin.

massive that one is by Varro reported to have set up over the porch of his house, with a *Cave Canem, Beware the Dog*, under it, to fright folks from offering to open the door, or daring to enter, shal not a whit deter me from setting foot over the threshold, to see what is in the house. the rather for that this being *a Sermon* (as may seem) prepared for, and preached unto a popular Auditorie, it contains (I presume) such matter as the *Hearers* might understand: otherwise to what end was it, to reqire their presence, trouble their ears, and tire out their patience, with treating of that to them, which they were unable to apprehend? and if it were such as they might understand, I hope I may, as wel as some at least of his *Auditors*, be able to understand what he here saith. Var. *Evmenid.* vid. Popin. *ad eund.*

Where first, letting passe all curious debate, about the several *versions*, and the more accurate *Grammar Annalysis* of the *Text*, whereof in the *Annotation* hereunto annexed enough; we shal take at present what M. Swan gives us, and we are both agreed upon. He saith aright, (for he renders a good reason for what he saith from the words of the *Text*) that the Prophet in these words, *Be not dismaid at the Signs of Heaven*, doth speak, *not of an active fear*, as *fear* is put oft for *Worship*, or of *the Worshipping of the Stars*; whereof he entreateth at large in the words ensuing; but of such *a passive fear and consternation*, as might arise in, and seiz on, mens minds, from *the apprehension of such sad, disastrous and dismal events*, as might be *presaged from the motions, configurations, risings, settings, aspects, apparitions, occultations, Eclipses, conjunctions*, and the like, *of the Stars*, and of such *direful effects*, as from their *malignant influences* are threatned. even unto *the subversion of States and Kingdoms*; all which as the *Chaldeans* in those daies took upon them thereby to foretel, so do our *Wisards* also at this day; that is, in plainer terms; of fears arising from the dictates and predictions given out by such; and consequently, that the Prophet speaks here, not of *Idolatry*, but of *Astronomie*, or *Judiciary Astrologie*. Pag. 5,6. Pag. 15. Pag. 18.

So that by Mr. Swans graunts, we have gained thus much ground against some other Patrons of this profession and practise, Sr. *Christopher Heydon*, and *Caspar Sanctius* a Jesuit, who to keep off the dint of this Text truly interpreted, which they were altogether unable otherwise to avoid, would fain turn it the

the other way; which M. S. hath wel ſhewed that the words wil not admit.

Mr. L. therefore was not ſo wel adviſed in making uſe of this Advocate, he might have done much better, to have conſulted with his Brother Booker, *who*, he ſaith, *hath for ſo many yeers maintained the reputation of his Art almoſt then utterly decayed by his own vertu and abilities.* (*ſic mutuo muli.*) he could have enformed him, that the genuine ſenſe of the place was, as in ſome company not long ſince with much confidence he is reported to have avowed, that by *the Signes of the Heaven was here meant, ſuch figures of the Stars, as the Heathen uſed to draw or carve upon trees, and did thereby worſhip them.* that which would have ſtood Mr. L. in a litle better ſtead, then ought that either of his two *Advocates* here ſay.

Epiſt. before *Worlds Cataſtr.*

But to leav M. Booker with his novel Interpretation, to ſleep a while longer upon it, if ſo be he may dream ſome ſecond fancie a litle more probable then this his frivolous conceit; and return to Mr. Swan. We deny not, but willingly embrace, what he further ſubjoyns, that ſuch *paſſive fears* here ſpoken of *drive ſuperſtitious perſons oft to an adoration of the creatures, from whom they fear and expect ſuch diſmal events and diſaſtrous effects.* and ſo Nicias, as hath ben already before ſhewed, *trifled out his time in ſuperſtitious and idolatrous rites*, upon *an Eclips of the Moon*, to avert ſuch diſmal accidents as thereupon, by his *Magitians their ſuggeſtions*, he had fancied to himſelf. and Alexander, as M. S. alſo relates, upon the like occaſion, *ſacrificed to the Sun, Moon, and Earth*; thereby to divert that evil, which the Eclips might portend, or rather to ſatisfie thereby the ſuperſtitious minds of his people, from whom thoſe cunning *Gypſees*, as Curtius obſervs, would by all means have concealed the tru cauſe and nature of that occurrent. And from this obſervation of M. Swan it may wel be further inferred, that ſuch vain apprehenſions of *diſmal effects* by *Eclipſes* and *malignant aſpects* of the *Stars* portended, as they fil mens heds with *diſmaying fears*; ſo they lead them into *ſuperſtitious conceptions* that produce *practiſes* correſpondent: and that conſequently *Judiciarie Aſtrologie* (at leaſt as it was then profeſſed and practiſed by the *Chaldeans*; from whom by a lineal ſucceſſion it hath ben derived unto our *Wizards*) doth pave a plain and proclive path to Idolatry; and it is not therefore without cauſe that our Prophet here doth ſtepimmediately from the one to the other, paſſing the ſelf-ſame verdict of *Vanity* upon either. Verſ. 3.

Pag. 6.

Thucyd. l. 7.

And

And here, I hope, it will not be deemed amiſs, or out of the way, to inſert the judgement herein of a great and eminent *Aſtronomer*, or *Aſtrologer*, call him whether of the two you pleaſe. John Kepler the Emperors Mathematician, in his *Treatiſe* of *a New Star* diſcovered *in the Foot of the Serpentarie, Chap.* 14. hath this paſſage: *Moſt kinds of Divination among the Heathen were botomed upon this foundation, that by Dreams, by the entrails of beaſts ſlain for ſacrifice, by the occurrences of ſome creatures, by monſtrous births, by thunder and lightning, by tempeſtuous winds, by extraordinarie inundations, by earthqakes, by celeſtial prodigies, comets, and the like, the Gods were deemed to give men anſwers, and the power and direction therefore of theſe creatures or occurrences, whereby ought in that kind was ſignified, was tranſcribed to thoſe Gods, who thereby were deemed to diſcover their mind to men. But on the other ſide, if it were made to appeer, that the motion or apparition of creature or occurrence ſuppoſed to portend ought, did proceed from a natural cauſe, ſo as there was no ſuſpition of a ſupernatural gubernation or direction, they were freed from any further ſolicitude of mind, and compoſed themſelves to quietnes: unles peradventure ſome natural connexion were found between the ſign and the thing ſignified, for diſpoſal whereof there were no need of any free and reaſon-uſing cauſe. From the neglect of this foundation ſprung up a great part of Aſtrologie, or ſuperſtitious divination from the Stars. For when many ſtrange ſigns had bred a belief, that the Gods did by ſuch ſpeak unto men; unskilful perſons began promiſcuouſly to tranſcribe, whatſoever came to pas in the Heavens, unto the Gods free diſpoſal, and to make an omen of it; eſpecially if by the noveltie or raritie of it, it did much amaze their eye-ſight, as the Eclipſes of*

Impreſ. Pragæ an. 1606. in 4°.

the Luminaries; and the Conjunctions of manie Stares. VVho if they had at first well weighed, or duely considered, that all these things ar brought about by a set Law, or course of Nature, then they would either have sought in Nature a connexion of these celestial occurrences with those events that ar wont to follow thereupon, or if they could have found none, they would not have fallen into this lightnes of belief. But others proceeded to worse matters, from foolerie to impietie. For when they saw that the motions of the stars depended on a natural necessitie, they brought in a new device; not that should freely conform and frame the motions of the celestial bodies; but that should in an exemplary way make use of their motions in framing and administring humane affairs. Hence came those many thousands of Star-spirites, (far beyond the number of Mr. Lillies *seven Planetarie Angels*, which from Trithemius and Napeir he told us of: and indeed why should not the rest of the *Stars* have their *Rulers* as well as the 7. *Planets*?) but *more truly* (saith Kepler) *Legions of infernal Devils, unto whom this execrable Magike falslie termed celestial, taught men to offer certain sacrifices, powr out certain prayers, keep certain feasts, light Tapers on certain Planetarie dayes and houres, and wear garments of some peculiar colour. By this means came at length to be averred, the Devils themselves being their fellow-workmen therein, those most foolish and ridiculous Decrees of the Astrologers concerning the Houses and Dominations of the Planets. It were expedient at length to grow wise again. The first inventers of these trifles were not so unskilful as we blamed those before. impietie brought in this skil. But you Christian Astrologers ar verie children to them; when letting goe the kernel, ye*

hang

hang about the ſhell, when ye imbrace the body, leaving the ſoul, when without Magik ye exerciſe this fooliſh trifling Aſtrologie, that makes uſe of the Planets houſes. (*alone*, I ſuppoſe, he means, without making uſe of thoſe *Inhabitants the Star-ſpirits*: which error I hope, Mr. Lilly in his Novel way hath reformed) *well fare ye, that can ſo waſh a lether pilch, that it ſhall take in no moiſture.* Thus he; whome the rather I cite thus at large, partly becauſe his works are not ſo obvious; and partly becauſe he is one, againſt whom that *Exception* will not hold, that he blames and condemns Aſtrologie, for want of capacitie to underſtand it, or for ignorance therein: as alſo becauſe in this paſsage of his we have divers points hinted, that may be of much uſe in our future diſcours and debate, as:

1. *That things deemed to come beſides the cours of nature were uſually deemed ominous.*

2. That *when known to come in a ſet cours, as eclipſes and conjunctions of Stars do, they uſed not to trouble any underſtanding mans mind.*

3. That *through want of skil or regard to diſtinguiſh between the one and the other, men came to have promiſcuouſly a like conceit of either, and to deem Eclipſes and conjunctions of Stars ominous.*

4. That *ſome hence took occaſion to draw people to impiety, by making them believ, that their were certain Spirits, or inferiour Deities attending theſe Stars that did by them diſpoſe and order humane affairs; and taught them therefore to worſhip them; the ſtudy whereof was termed celeſtial Magike.*

5. That *hence ſprang that fooliſh and ridiculous Aſtrology of telling mens Fortunes by the Planets and their houſes.*

And laſtly, that *it is as fond a thing to imagine that any man can practiſe this kind of Aſtrology without ſome Magical ſuperſtition, as it is to undertake to waſh a lether pilch and not wet it:* Yea that *there can be no uſe of the one for ſuch ends and purpoſes as by them it is applyed unto, unleſſe the other alſo be admitted, which is the very ſpirit and life of it.*

But to return to Mr. Swan again: wherein he and we agree here, ye have heard: to wit, that *they ſhould not be afraid or diſmaid at the ſigns of Heaven, that is, the Stars, in regard of ſuch evil and diſmal preſages as the Chaldean Aſtrologers from the Conjunctions, Oppoſitions, Motions of them, &c. endeavoured to poſſes their minds with.*

Now the queſtion is, what the reaſon ſhould be, why the Prophet; or God rather by the Prophet, would not have his people to be *affrighted and diſmaid at the ſigns of Heaven.* And here Mr. Lilies two Advocates and we part: For paſſing by the reaſon expreſsed in the Text, they ſuggeſt us other reaſons to juſtle that out. Not, ſaith the one of them, *becauſe they did not portend ſuch ſad matters, or produce ſuch ſad and diſmal effects*; (Take that away, and the very ground of their Art is clean gone) that which *they have from God, on whome his people are taught to have their truſt ſo firmly fixed, that whatſoever diſaſter the Heavens in the cours of nature ſhould at any time threaten unto them, they ought not to fear it.* And ſaith the other, *The ſcope and drift is, that they ſhou'd not ſo ſtand in aw of them, as the Heathen that looked no higher then the Firmament, and not knowing the God of Iſrael that overrules all, ſo feared them, as if there were no way to eſcape them.* To which purpoſe is alſo added, that *the Chaldean Aſtrologers held, that ſuch things came to paſſe by a kind of fatality,*

J.S. Pag. 10
Pag. 14.
Pag. 9.

Pref. to Anſwer.

Ibid.

fatality, which ours do not: and *Oſiander therefore ſayes, that Aſtrological Predictions are not to be condemned, if they be eſteemed but as conjectures, not as certain Prophecies.*

But, firſt, are theſe things the les to be *feared of Gods People*, becauſe *God hath an hand in them*, and they come by his appointment? for ar they not tokens then of his wrath? and doth he not then by them preach as much to the Sonnes of men, and more ſpecially to his people?

It is moſt tru, that Auguſtine wel obſerves, that *Signa verba viſibilia, verba ſigna audibilia. Signs ar as wel viſible words, as words audible ſigns.* and unto *ſigns* therefore is a *Voice* aſcribed; Exod. 4. 8. and by the *rod* is God ſaid to *ſpeak* as wel as by the *word* to the *underſtandings* of thoſe that are ſpiritually *wiſe*. Mic. 6.9. Jer. 9.12. *When the Lion roares, who feors not?* ſaith Amos c. 3. 8. and ſhal *God* then *roar from heaven*, Amos. 1. 2. and men not *fear*, yea not *exceedingly fear and be diſmaied* here on earth? Pſal. 76. 8. *De Doct. Chriſt. l. 2. c. 2. & De Magiſtr. l. 1. c. 4.*

Yea, but *Gods people muſt not fear* ſo much, tho others ſo do.

And do we not find it in Gods Book made a note of *Gods children*, ſuch as *fear God, and even tremble at his word?* Ezr. 10.3. Eſay, 66.2. The difference is very obſervable noted in Jehoiakims time, between the *Princes* of Juda, that were not yet ſo obſtinate in evil, and the *King* with his *Courtiers* wholy abandoned thereunto; upon the reading of thoſe dreadful denunciations by Jeremie delivered and compiled, by Baruc penned and publiſhed in the hearing of either; it is ſaid of the former, *they were afraid, as wel the one as the other*, as wel the better as the wors ſort of them; Jer. 36. 16. but of the latter tis related, that *they were not afraid, nor did rent their garments*, as was expected they ſhould have done. verſ. 24. And its tru therefore that Bernard ſaith, *Soli filii irae iram non timent. Its a note of a child of wrath, not to fear Gods wrath*; not to ſtand in aw of his *Fathers Rod*, not to tremble when he hears his Father threaten. as by theſe *ſigns* theſe men ſay he doth, or when he ſeeth him about to take the rod in his hand, ready therewith to lay about him. Yea the truth is, when judgements ar by God or from God denounced and threatned, they uſually *fear moſt*, that have *leaſt cauſe to fear*. When God threatned by a deluge to drown the whole world, it is ſaid. *Noah feared*, who was to be ſaved; Heb. 11. 7. but likely it is, as one of the Anci- *Epiſt. 256.*

ents,

ents ſaith, that the wicked of the world, who were thereby to be deſtroyed, ſcoffed at him and his ſonnes that laboured with him in the building of the Ark, noted as an effect of his *faith* and *fear*, imagining, and it may be telling them to their faces, that *they ſhould ſooner come to ſee them by toiling ſo drowned in their own ſweat, then they to ſee them drowned in ſuch a deluge as they feared.* David, *a man after Gods own heart*, 1. Sam. 13. 14. ſays to God of himſelf; *When thou takeſt away the wicked of the World, like dros; tho I love thy teſtimonies*; yet *my fleſh trembles for dread of thee, and I am afraid of thy judgements.* Pſal. 119. 119. 120. I might ad religious Joſias his *veſt rent and heart quailed* at the hearing onely of the menaces out of Gods Book therein recorded by Moſes. 2. King. 22. 11, 19. But I ſhall with a lively repreſentation of *a dread* accompanied with a ſtrange *conſternation of ſpirit*, as by the *ſymptomes* of it may appeer, cloſe up this paſſage. Upon a dreadful *Viſion* of future events repreſented to the Prophet Habakkuk, *when I heard it*, ſaith he, *My bellie qaked, my lips qiverd, rottennes ſeized upon my bones, and I trembled as if the ground had ſhooke under me.* Hab. 3. 16. Was not this think we, *a diſmaying fear*? or was it not ſuch as might well have ben expreſſed by the word uſed here in the Text? Yet neither is the Prophet reproved for this his ſo great fear: nor can any man juſtly be condemned, if on the like occaſion he be ſo affected as he was.

Baſil. Sel. *orat. in Noe.*

Nor is ſuch a meaſure or manner of fear, inconſiſtent with a firme conſtant relieng upon God for a never fayling ſtay and a gratious ſuccour; nor doth neceſsarilie implie or import *a diffidence and diſtruſt* of Gods providence, or promiſes concerning ſuch ſuccor and ſafetie, or ſuch protection and proviſion, as God hath by his Word engaged himſelf for, unto thoſe that be his, as in Habakkuk by his own ſincere and ample profeſſion there ſubjoyned, it doth evidently appeer. Verſ. 18.

Neither therefore doth the *term* here uſed infer any neceſſitie of *diffidence and diſtruſt*. Nor ar the places fitlie produced, as parallel to this, ſo taken as themſelves would expound it; wherein Gods people are incited *not to fear death*, when they are called to give teſtimonie to Gods cauſe, and to ſeal the truth of it with their blood, Matth. 10. 28. There is a vaſt difference between death threatned by man for our ſticking cloſe to God, and death denounced

Pag. 10.

denounced by God for our ſlipping aſide from God, in whole or in part. there is matter of *worth, valor, grace, honor, joy, and gloriation* in the one, 2. Theſ. 1. 5 Rev. 11. 11. Phil. 1. 29. Act. 5. 41. Phil. 2. 17. Rom. 5. 3. matter of *wrath, diſgrace, ſhame, grief, horror, and confuſion of face and ſpirit* in the other. 2. Sam: 24. 1. 1. Sam. 2. 30. Pſal. 44. 13, Ezr 9. 6. Jer. 9. 1. and 4. 29. Ezr. 9. 15. Jer. 23. 9. Dan. 9. 7, 8. David was *afraid of the ſword of the deſtroying Angel*, and it had ben an height of impietie far above the ſin committed by him in numbring of the people, not to have ben *ſorely afraid* of it, knowing whoſe ſword it was, and for what cauſe it was unſheathed. 1. Chron. 21. 16, 30. Pag. 12.

Nor ar the *ſigns* foreſhewing the neer approach of the laſt day, Luk. 21 28. no more then ſuch as gave aſsurance of the ſpeedie ruine of Babylon, Jer. 51. 46. (the ful *redemption* of Gods people depending upon the one, as their temporal *deliverance* out of captivitie on the other) to be paralleled with ſuch *ſigns* as give warning of Gods wrath here to be executed upon people for their wicked cariages, whether in way of vengeance and judgement, or of correction and chaſtiſement; and that upon Gods people ſometimes, as wel as upon others; Amos. 3. 2. yea even upon *good and bad together*. Ezek. 21. 3. Its no reaſon therefore to imagine, that God ſhould forbid his people to be *affrighted* with ſuch *ſigns of Heaven*, as do from Heaven denounce ſuch diſmal judgements ready to be inflicted upon people for their ſins. Yea tis rather to be expected, as a thing juſtly reqired, that if nations more *remote* from God, as wel in heart, in regard of their ignorance of him, as in diſtance of ſpace from the place of his ſpecial reſidence, ſhould be *afraid* of ſuch tokens of his diſpleaſure; Pſal. 65. 8. then ſurely they that are a people in either reſpect neerer unto him, much more. Pſal. 147. 19, 20. and 148. 14. Jer. 5. 22.

Again, for what they ſubjoyn of a conceit, that Heathen people ſhould have, *of the unavoidablenes of the Evils by theſe ſigns portended*; and of *the fatalitie*, whereby *their Wizards* held that they fel out. *J. S. pag. 9. Pref. An. ten.*

I demand; do not *our Wizards* hold and profes as much? or do not ſuch *conceits* flow and folow neceſſarily from the gronnds that they maintain?

For, (to let pas that *our Wizards* themſelves forbear not the term of *Fate*) if we ſhall take the word *Fate*, or *Fatum*, in a large ſenſe

See Lilies *Dark yeer.* p. 55. and *Title page to worlds Cataſtr.*

ſenſe, according to the *Latine* notation of the word, *Fatum à fando*; *Quid aliud eſt Fatum, quam quod de unoquoque noſtrum fatus*
Franc. *eſt Deus*? ſaith Minutius in *Octavio*. *What is Fate els, but what God hath ſpoken concerning every one of us*? whence one of our own Poets; *Fatur, & eſt fatum. What God ſpeaks, is Fate.* And do not *our Wizards* hold, and theſe alſo their Patrons, that God by theſe *Eclipſes, Conjunctions* and *Aſpects* ſpeaks to us, and foretels us ſuch ſad and diſmal matters, as they affirm them to por-
Pag. 23. tend? So Mr. Lilie, in his *Black-Book*; *When any memorable Eclips happens in Aries, God acquaints us with what good or evil he intends us neer upon thoſe times.* And in his *New Diurnal*, ſuch and ſuch *Conjunctions* and *Eclipſes*, are ſtyled *Meſſengers of Gods*
Pag. 14. *wrath.* Nor doth Mr. Swan herein deſert his *Client*, where out of an unnamed Autor he tels us, that *God ſpeaks with men, not with*
Ibid. *tongues of men onely, by Prophets and Apoſtles and Teachers*; *but ſometimes alſo by the very Elements compoſed and wrought into*
Pag. 15. *divers forms and ſhapes*: and thence infers; *If by the Elements, then by the ſtars and lights.* in ſuch manner, ye muſt believ, as his Clients enform him; to wit, *by their Motions, Configurations, Conjunctions, Aſpects, Eclipſes, &c.* As ye heard him of late before, and this he proves from Pſalm. 19. 1, 3. of which alſo more hereafter. So that what theſe Wizards tell us, as his Client Mr. Lilie of himſelf, that *he reads all his predictions in the Book of the Heavens*, is not *Aſtrologie* as we commonly have taken it, a company of dulpated dunces, that is, ὁ περὶ ἄστρων λόγος, *a conſideration* or *diſcours*, or *doctrine concerning the ſtars*; but it is ἄστρων λόγος, *the ſpeech or*
Pag. 25. *language of the ſtars*; of which the Pſalmiſt ſpeaks, or rather ſuch as they have taught them to ſpeak: for that God ever ſet them ſuch leſſons as they have learned them, we ſhall then believe, when they ſhall be able to prove, that he hath taught them to ſpel and conſtrue thus in that *goodly great Book* as they do. Mean while we novices in the Greek tongue, hath gained a *New Notation*, that we never once dreamed of, nor had learned from any Grammar or Gloſſarie before: to wit that Ἀστρολογία in Greek is ἄστρων λόγος *the ſtars language*, or *what the ſtars talk*; and ſo Δαιμονολογία, or King James his *Book of Demonologie*, ſhall be *a Book of the Divels language*, or ſuch *language as the Divels talk*. Mr. Swan ſhould have done wel to have acquainted Mr. Lilie with this

this *abſtruſe Myſtery*, and *ſubtil Criticiſm*; it would have ben an excellent ſqib, exceeding fit to have ben caſt into Dr. Holmes his diſh, enough by the very *Title* of *Demonologie* to have utterly daſht him out of countenance, and refelled his whole work, by telling him that his Book conſiſts all of nothing but *the Devils language*, as the *Title* it ſelf ſayes: it might at leaſt helpt to ſalv that palpable untruth in his Preface to his laſt Diurnal, concerning thoſe that have lately written againſt *Iudicial Aſtrologie*, that *not one of them have defined it, nor underſtand any thing of it*. That is, that none of them have ſo defined it, as Mr. Swan hath done, nor did ſo much as underſtand, what the very word it ſelf ment,; no more then for him, I ſuppoſe, yet they do any better then before they did. for my part, I ſhould have deemed it not unfit or unworthie to be put into *ſtuttering Iohn of Genoaes Catholicon* ſet there cheek by joll next to *Aſtericus*, *ab aſter quod eſt ſtella, & icon, quod eſt imago*, but that I find Balbus herein the better. for, *Aſtrologus*, ſaith he, *ab aſtron, quod eſt ſtella, & logos, quod eſt ſermo, logens de ſtellis*. But thus then by *Fate*, if they underſtand *what God ſpeaks, deſigns or intends*, it implies no more then the Clients and their Advocates do in the preſent caſe avow.

Or if by *Fate* in a ſtricter notion, they will have to be underſtood that which is by the Stoiks called εἱμαρμένη, that is, according to the Greek notation of the word; *a continued ſeries, or concatenation of cauſes by a neceſſary conſeqence ſucceſſively enſuing one upon an other, as links of a chain, and depending upon that natural cours, whereinto by the firſt cauſe of all things they were entred at the firſt*: neither ſo can they avoid the term of *fatality*. For as we all grant that the motions of the *Celeſtial bodies* do hold on conſtantly in *an unvariable cours* according to that which they were entred into by God their Creator, when he created them at firſt; in regard whereof their *riſings and ſettings, oppoſitions and conjunctions, applications and ſeparations, aſpects and reſpects*, may be undoubtedly foreknown and infallibly foretold: ſo withal theſe men maintain, *that thoſe virtues and powers by which they work*, (they are Mr. Swans own words; and in ſuch manner you muſt underſtand him to mean as they maintain; otherwiſe he ſaith nothing either to his Clients cauſe, or his own entendment) *were at the firſt divinely ſtamped in them; and ar* Pag. 14.

in Iob called by the name of influences, which no man is able to re-
ſtrain, Job 38. 31. whereof farther in its place. And yet the
Pag. 19. ſame man refuſeth to acknowledge *the old Chaldeans fatality*, and would fain free his Clients from the admittance of it: which yet by his and their grounds can not be avoided. For if theſe things be effected of them and produced by them *through a natural power enſtamped on them by God* their Creator, the operation whereof neither is it in their power to intermit at their pleaſure, being no voluntarie but mere natural agents, neither can it by any other created power be reſtrained or ſuſpended; no more then their motions, meetings or entercourſes can by any ſuch means be interrupted; then are they as ſure to produce theſe their effects; and men may as undoubtedly before hand be aſſured of them, as they may that the *Sun* will at ſuch a certain time ſet at even, or riſe the next day.

Or, if ye ſhall pleaſe to turn the word of *Fate* and *Fatalitie* into plain *Engliſh*, and call it *Deſtinie*; if ſuch a kind of *power were conferred upon the ſtars*, by virtue of ſuch *Conjunctions* and *Aſpects*, in relation to mens *Nativities* and *Undertakings*, to make them luckie or unluckie, to be neceſſarily wel or ill affected, to deſign them to ſuch diſaſters, and to come to ſuch ends, which
See Goclein hereafter. by no wit or might, power or Policie they are able to avoid, then why may not one ſay, as the knave told the Stoik his Maſter,
Laert. *Zenon.* when he whipt him for filching, *it was my deſtiny to filch*; or, as his Maſter anſwered the knave again, *and it is thy deſtiny to be whipt*. So the theif, that it was his deſtinie to betake himſelf to that trade; and the ſtrumpet, that it was her deſtinie to lead ſuch a life, being bred and born under ſuch a ſtar; and that it was ſuch an ones deſtiny to be hanged, and anothers to be drowned, and an others to be torn in pieces with dogs; becauſe by ſuch and ſuch conſtellations at the time of their Nativitie they were deſigned thereunto; and ſuch things ar as ſure to befall them, as they are ſure, nay more ſure, then they ar or can be, to go to bed at night, or to riſe again the next day; ſince that the one by ſome humane power or natural cours, or their own will and act, may be intercepted and altered; whereas the other ſave by a ſupernatural power, cannot be altered or avoyded. So that conſtru *Fate* and *Fatalitie* which way you pleaſe, theſe mens own grants preſumed, and grounds admitted, *a fatality* of neceſſitie

must

must be concluded. and what impietie wil thence necessarily follow, we have in part formerly shewed; and shall (by Gods assistance) again further hereafter.

But here Mr. Lilies *Advocates* falter with him, as some of them also with themselves. For first Mr. Swan tels us, with good ground from Gods Word, that *certainly to foretel contingent events belongs to none but to God himself.* Esay 41. 23. and his other *Advocate*, whom he so much magnifies, concludes as himself relates him, with these words of Osiander concerning *Astrologie*, *Nihil habet de Magiâ, si modò qis Astrologicas prædictiones pro conjecturis, non autem pro vaticiniis certis habeat. It hath nothing of Magike,* (otherwise then it hath, and Astrologers ar Magitians, Wizards no other then he-witches) *if so be one have, or account, Astrological predictions for conjectures, and not for certain Prophesies.* Pag. 19.

I Stand not now to discuss or debate, how these sayings will consist, which what from Mr. Swan we have above heard. We will consider onely, what help Mr. Lilie hath from them, and whether he have so wisely and advisedly dealt in referring himself and his cause to them. Hear we Mr. Lilie what he saith of himself and his predictions; agreeably enough, I confess, to his *own principles*, as himself speaks, in part; and to those grounds also, that these men, and other the like Patrons of his profession have laid, howsoever here they palter with him, and leave their Client in the lurch. But hear we him and his own confident Assertions and peremptorie in his Black-Book. *Assuredly the vengeance of Almighty God is ready to be powred forth upon the Dutch.* and, *Assuredly those actions, which will be agitated will be acted with an high and mighty hand.* and, *certainly there is some eminent treason in or neer these parts in agitation, in or neer the time of this Eclipse, or during its influence to break forth* and, *Questionles those People who ar intended to be made most sensible of this Eclipses influence, ar Magistrates of the highest rank in every Nation of Europe, and those so great alterations in this Macrocosm shall be so glorious, and conspicuous, that there is no Nation or People of Europe, Asia, or Africa, but they shall stand amazed and wonder at the eminency of them.* and, *The influence of this Eclips shal operate upon the common Laws of our Nation; but sure I am, not to its overthrow.* and, *Treasurers must account.* and,

Pag. 18.

Ibid.

Pag. 19.

Pag. 27.

Pag. 28.

Pag. 55.

Pag. 54. *We affirm; there will be an appearance of ſome memorable actions*, &c. And in his *New Diurnal*; *I am confident we ſhall bring*
Ibid. *thoſe proud people the Dutch upon their knees, by deſtroying their Naval forces, &c.* And, *I am confident, we of the Commonaltie joyning with the Souldier, ſhall endeavour to call them to an account, &c.* as in the premiſes ye had it. What Prophet ſent immediately, and furniſhed with ſpecial commiſſion from God, ever did ſpeak, or could ſpeak more confidently, or more peremtorily then this Wizard doth? Yea he tels us, *He is ſure his*
Ibid. *judgement on the effect of this Eclips hath rather been Prophetical then Predictive*; albeit by his own grounds he could not be ſure, that ought that had faln out within thoſe ſeven Moneths, were any effects at all of that Eclips; it being affirmed by him, that it is not neceſſary, that any ſuch Eclips ſhould begin to operate before eight months after it: and what ar they the moſt of them, but what he ſaw already either done, or in doing; or that any man but of ordinary ſagacitie, without help of Starlight, might as wel foreſee and foretel by probable conjecture? which is the moſt that his greateſt Patrons will by his own relation and acknowledgement allow him; unles he will be deemed of them, and condemned by them, as no *pure Aſtrologer*, but a *meer Magitian*. in plain Engliſh, an He-witch. For ſuch they imply them to be, that give out their *Aſtrological Predictions* for any other then *conjectures*; *for certain Propheſies* much more. And doth not this man ſo? what more common with him, then to entitle his *annual Predictions*, his *Prophetical Merlin*, for ſuch a year and to cite them by ſuch a *Title*? Yea his great grandfather *Ambroſe Merlins Predictions*, (whereof he profeſſeth to have a *Book of* 28. *ſheets by himſelf written*; it may be many hundred yeers after the old Wizard was dead and buried, and paſt rotting in his grave) he pronounceth to be *Propheſies, againſt which there can be no exception*. of as undoubted autoritie belike as Scripture it ſelf. Thus this *earth-worm*, having thruſt his head out of ſome hole, and creeping below upon the ground, this Egyptian frog, crawling out of the mire and mud of ſome Nilotik mear, ſticks not to arrogate that to himſelf, which his own Autors affirm truly to be *Gods peculiar*, to give out his own croakings and *predictions* for *Propheſies*, leſſons taken out of the Book of Heaven; to ſpeak as peremptorily of his own figments and fancies, as if he had received

ceived them from Gods own mouth, and to entitle ſuch baſe ſtuf, not his own *rapſodies* and *rabblements* onely, but the fond fopperies of *the Son of an Incubus* (if the ſtories of him be true) an harlots baſtard at the beſt, as if they were both *divine Oracles*, *Prophecies* the one, and *irrefragable Prophecies*, ſuch as no exception can be taken to, the other. And what an height of preſumtion, impietie and blaſphemy this amounts unto, even by the verdict of thoſe, whom by vertue of his Appeal to, he hath made his own Judges; I ſhall leav it to any underſtanding and religious Reader, having taken notice of the premiſſes, to conſider and conclude.

Howbeit withall here for a farewel, I ſhall mind Mr. Lilie, that whereas he is ſo bold not onely to ſtile himſelf *Englands Prophetical Merlin*, but in a *Programme* fixed over his dwelling houſe (as I am enformed) publickly to proclaim himſelf by the Title of *Merlinus Verax, the Truth-telling Merline*, one of his own coat Mr. H. Johnſon affirms that *his predictions* (and he inſtances in divers particulars of ſundrie yeers) are *ridiculous pieces, ſo full of follies, fooleries, contradictions*, and *lies, that an Artiſt would bluſh to own them; and he doth in them out-ly, if it be poſſible, the Devil himſelf the Father of lies*. And the like aſperſions in effect doth Mr. L. and his freind *the whipper* caſt upon Mr. Wharton, ſometime Naworth, *not anagrammatiſed, but ſtigmatiſed*, as he ſpeaks, who had piped ſo long to the Kingdom, and never hit a true note. Mr. L. urging alſo againſt him that *axiome*, and *a very good one*, ſaith Mr. J. *wherewith he laſhes* Mr. W. *for one onely miſtake, and that a ſmall one, in regard of his own folio failings; He that lies commonly, and ſpeaks or writes but now and then a truth, is neither to be truſted, nor to be believed*. It hath been ſometimes propounded in the Schools as a queſtion of ſome difficult ſolution; *Gorgias a Sophiſter himſelf, ſaid that all Sophiſters were liers; whether ſhould he be believed?* And here the Aſtrologers ſay (as ye hear) one of another they are liers, and *not to be credited*. So ſpeaks Mr. L. of Mr. W. and Mr. J. of Mr. L. But I ſuppoſe the queſtion here is not ſo hard to aſſoil: we may herein well believe each of them. For as it was grown ſometime to a by-word of *Friers*, and was deemed a good Argument holding

Diſcours of effects of Sat. & Jup. conjunct. 42.

In Anti-Merlin.

holding in mood and figure. *This man is a Frier; and therefore a Lier.* So it may as truly be said of an Astrologer, or (to take away the ambiguitie of the term, by restraining its latitude) *An Astrom ncer; This man is an Astrom ncer, and therefore a lier.* for *Astr omancers are liers*, no les when what they foretel, fals out right, then when it fails. That is most tru that the Tragedian of old said; (tho the Stoik seemed to be of another mind.)

Sen. *Med.* t. 2. Zeno. *Vid.* Plut. Stoic. repugn. c. 2.

Qi statuit aliqid parte inavdita alterâ,
Æqum licet statuerit havd æqus fuit,
He that one part unheard a doom did pas,
Tho eqal were his doom, uneqal was,

So here, he that shal tell a thing for a certain truth, which he hath no certain ground for, tho the thing it self be never so certainly tru in it self, yet is not thereby saved from being a lier. If I shall avow that at this instant the Pope at Rome is either singing Masse in S. Peters, or sitting in Consistorie with his Cardinals, tho the thing were never so tru, yet were I a lier in averring what I had no notice of. Nor will it therefore help Mr. L. to free him from lying and cheating, when having taken mens money that repair to him, to help them to their lost linnen pewter, plate and other goods again, he telleth them it is such a person that hath them, or they are in such and such a place, if it shall afterward fall out so as he told, since that he could not have certain notice of, or ground for any such thing. unles from the Divel, or by compact from some other third partie. Nor will it proov him to be a *true Prophet*, or save him from being justly reputed *a fals Prophet and a liar*, because *his judgement concerning the effects of some Eclipses* have proved as he saith, *rather Prophetical then then predictive*, unless he could upon good and certain grounds assuredly know that Eclipses do necessarily produce such Effects, which doubtles he neither could, nor will ever be able to do, much les any where hath done. For it is but a poor shift, to tel us, as the whipper his worthy friend doth for him, that he conceals his reasons in Art for some of his judgements, (*O envious creature* that charges the *Clergie-men* so deeplie with the self same fault) that he may *not make every man as wise as himself.* The Prophet

Prophet in Moſes not ſent by God; that had *foretold a ſign or a Prodigie*, tho it did come to paſs, was not therefore to be deemed a true Prophet, when he came to be diſcovered, but to ſuffer as a counterfait; God himſelf profeſſing, that he cauſes ſuch things ſometime to fall out, *to prove his people*, whether they will warp aſide unto ſuch, or cleave cloſe to the Lord their God, Deut. 13. 1. 3. *Aſtromancers* therefore ar, as the Prophet Eſay termeth them, *liers*, Eſay, 44. 25. whether thoſe things which by the *Stars* they profeſs to foretel, fall out accordingly or otherwiſe, becauſe from the *Stars* they cannot have any certain notice of ſuch things; and *Aſtromancie* it ſelf no other then *a ly*; *a ly* in the tongue of the *Aſtromancers*, as the idol *a ly* in the hand of the *idol-maker*; Eſay, 44. 20. both *vanitie*, ſo Eſay chap. 41. 29. of the one, and ſo Jeremy alſo here verſe 3. of the other, which we ſhall now come to ſhew. and the *Aſtromancer* may well ſay of their *fortune telling*, as Lucian ſometime of a prodigious Story that he writ ἐν τῶτο ἀληθεύων λέγω ὅτι ψεύδομαι, *This onely tel I tru, that I do nothing but lie.*

Hitherto then we have examined the *Reaſons* rendred by Mr. Lilies two *Advocates*, why God by his Prophet ſhould forbid his People *to be afraid of the Signs of Heaven, as the Heathen were*. the one in regard of the qalitie of the fear; becauſe it was a *diſmaying dread*; which yet we have ſhewed it might juſtly have ben, were the *Signs* ſpoken of, *Signs of Gods heavie indignation*: the other taken from the *unavoydable fatalitie*, aſcribed by the *Chaldee Wizards* unto thoſe diſmal Events and Effects, that the Signs did preſage and produce, wherein we have ſhewed, that our *Aſtrologers* alſo go along in eqipage with them.

We ſhall now proceed to ſhew. what the true ground and reaſon is of this *Prohibition*; and why theſe Signs ought not at all to affright or trouble Gods People, expreſſed in the Text; which theſe men were very ſhie of, loath to take notice of, or once to touch upon. And this had Mr. Swan and his aſſociate eaſily apprehended, had they ben pleaſed ſeriouſly to have conſidered, either the *firſt branch* of this *ſecond Vers*, or the *ſentence next enſuing*, which the *cauſal particle* prefixed ſhews to belong unto this, tho in way of tranſition, as a middle term coming between the ſubject matter of *Aſtrologie* here intimated, and that of *Idolatrie* entred upon in the *third vers*, it be in diſtinction of *verſes* faſtned unto the latter.

For

For the former Branch; *Learn not*, saith God, *the way of the Heathen*, where by *the way of the Heathen*, what can be ment, but such courses as the Heathen held and took, either concerning *the Signs of Heaven*, which they superstitiously regarded, or concerning their *idols*, which having framed they adored. and we see *the learning of their way*, *and the dreading of the signes*, to be *two* distinct *branches* of the present *Prohibition*, the former whereof these *Patrons of Astrologie* slightly pass over, or slily pass by, as a needless branch, or a luxuriant sprig, not worthy of regard, but such as might wel be spared, and would therefore the more handsomely to conceal it and keep it out of sight, involv and wrap it up in the same sentence with the next: as if the meaning were no more then this, *Learn not the way of the Heathen, nor be dismayed*; that is, *Learn not to be dismaid*. It is tru indeed, that sometime *two Verbs* either *standing loose*, as Psal. 51. 2. and 106. 13. Hosh. 9 9. or *knit together with a copulative*, as Gen. 26. 18. Dan. 9. 21 *may be combined into one sentence*; that which by many instances I shew both in some part of my *Cinnus*, and in divers places of mine *Annotations* among those *fruitless Criticisms*, that Mr. Lilie finds there. But that will not hold here for two causes. 1. It is not an *Injunction*, but an *Inhibition*. Its one thing to say, *Learn*, *not to fear* : another thing to say, *Learn not*, *to fear*. the former is an *injunction*; and the negative particle therefore adheres not to the *imperative* precedent, but to the *infinitive* subseqent. the latter is an *inhibition*, and the *negative* therefore must be joyned to the *imperative*; which being here done would produce a strange sense, inhibiting, not simply to be afraid, but to learn to be afraid; *Do not learn to be afraid*. But 2. the *two Verbs* here have *two* several *subjects* that they pass unto. the *Heathens way* is the *subject not to be learned*; *the Signs of Heaven* ar *the Subject not to be dreaded*. and if any shall ask what is meant by *the way of the Heathen*, the other branch in the frontispiece of the 3 *vers* will tel us; to wit, that this דרך or *way*, is חקות the *rules*, the *lessons*, the *dictates*, the *documents*, the *precepts*, the *prescripts* (for the word will well admit any of these expressions) *of the Heathen*. and of what Heathen think we, but of the *Heathen Astrologers*? for of them it is agreed that the Prophet here speaks. and concerning what, but concerning the *Signs of Heaven*? the Prophets own expres terms

terms lead us to it. So that its clear enough to any the meaneſt capacitie that, by *way* is here ment, ſuch *rules*, *documents*, or *leſſons*, as the *Chaldean Wizards* taught the Heathen people concerning the *Signs of Heaven*, and their diſmal operations, which produced in them ſuch trouble and conſternation or amazement of mind. God would not have his people to learn or regard the one, that they might not be afrighted and diſmaid with the other. And this Branch therefore would not have ben either ſlily ſlighted, or wholy overſlipt by thoſe, who had profeſſedly undertaken the diſcuſſing of the *Vers.*

But there is another Branch, which tho it be crowded into the next *verſe*, yet, (as the *rationative particle* appearing in its front ſhews) hath reference unto this. If we ſhall demand then why Gods people ſhould *not learn this* Heatheniſh way, the reaſon is ready at hand, we need not go far to ſeek for it, the Prophet himſelf rendreth it; *for the rules* or *leſſons*, that the Heathen are taught by and take out from their *Wizards*, ar *vain* or *vanitie*, as the word is in the *abſtract*, that is, *very vain*, as *vain* as *vanity* it ſelf. So that if Mr. Swan had ben pleaſed to ſtep but one ſtep further, and no long ſtride had needed, or to have caſt but his eye to the very next line to his *Text*, he had there lighted on the true cauſe, why *neither this way of the Heathen* is to be *learned* by Gods people, they are not to take out ſuch leſſons as the *Wizards* would learn them; nor their minds conſeqently to be poſſeſſed with ſuch frights and fears, as by telling them of the *direful effects* of the *celeſtial Signs* they endeavoured to work into them; to wit, becauſe theſe things among other were meer *Heatheniſh vanities*; and a moſt vain thing therefore to be affected therewith. For to the former *way*, muſt this *vanity* neceſſarily have reference, and that *way* to their conceits concerning the *Stars*, that produced ſuch fears with them, unleſs we will ſay of the paſſages of Gods Prophets, as Caligula ſometime of Senecaes writings, that they are *arena ſine calce*, or as Epiphanius of ſome *Heretikes rapſodies*, σχοῖνα ἐξ ἄμμου πλεκόμενα, like *roaps of ſand without lime* to knit them together. *Sveton. l. 4. c. 53.*

And if Mr. Swan had inſteed of all this long diſcourſe concerning the *dreadfulneſſe* of theſe *Celeſtial Signs*, and in what manner they were and were not to be feared, had but preached

to his people Mr. Lilies *dictates* and *documents* (and he might as well have preached them to them as the groundleſs conceits of Sir Walter Ralegh and others, tho of better note then he) to wit, that the horrible *Eclipſe* that was to appear the next day *could do no harm to any that were about their uſual imployments* of ploughing and carting, or hedging and ditching *abroad*, as ſome of his fellow Wizards had *unadviſedly affirmed* it might, but that it *portended* much ill, that either would or might befal them ſome eight moneths after, or the yeer enſuing at that time twelmonth, or two year after: howſoever it may be doubtful what effect it might have had with them, for the time of the *Eclipſe* preſent, for that the verie ſight of it, being a thing uncouth and unuſual, might aſtoniſh them, as it did many other prepoſſeſſed with that fond conceit which Mr. Lilie himſelf condemns, in regard whereof ſome hath related to me, that in ſome Countrey towns where they then reſided, not two of fourtie or more would either do ought themſelves, or ſuffer ought to be done by their ſervants abroad; and I remember that an ancient Doctor of Phyſik of prime note in the Citie coming over ſometime to Clapham to viſit a Patient, and being importuned to ſtay dinner with them, would by no means be perſwaded to condeſcend thereunto, there was he ſaid *an Eclipſe of the ſunne to fall out that forenoon, and he would be at home before that ſhould come, and keep within till that was over*. Howſoever, I ſay therefore that for the time preſent it might affright them, yet for the latter part of the ſtorie, and the tale told them of evils that ſhould thence flow and enſue ſo long after, they would have eaſily ben induced to believ, that all ſuch tittle tattle were indeed no other then meer *vanity*, as the Prophet here pronounceth it. Mean while ye ſee by what hath ben before delivered, what verdict the Spirit of God hath paſt upon theſe *Chaldee VVizards obſervations* and *dictates* about the *Celeſtial Signs*: and yet Mr. Swans main ſcope throughout this whole Sermon is to diſprove that which is here ſo peremptorily pronounced of them, to give the Holy Ghoſt the ly; to prove that they are not vanities, but *divine Oracles*, condemning the wiſer ſort of the Heathen that ſet light by them, eſteeming of them what they ar here affirmed to be; and ſuch Divines as are likewiſe minded concerning them, as no better both, then men out of their wits,

Pag. 21.

ſuch

such as have rather need of Elebore to cure their brains, then any reasoning with them to inform their judgements.

But howsoever he deem us persons that that have *læsa principia*, a crew of *crackt-braind coxcombs*, fitter for a Bedlam cure, then for a Scholerlike disputo or debate; yet we shall (by Gods assistance, having him and his holy *Prophets*, we hope, on our side) take the boldness to examine the validitie of his *Arguments* produced to prove the truth of that, which diametrically opposeth *the dictate of Gods Spirit*, and *the verdict* here passed upon their *Judicial Astrologie*, which we conceive not without some ground from his own grants to be forbidden, and consequently condemned in his *Text*.

In the first place therefore, to begin the fight, he sends out as the manner is, *a forlorn hope*, some *velites*, *levis armaturæ milites*, a few *souldiers of light furniture*, not so much skirmishing with the adverse partie, as falling foul upon their own, and fighting one against another: ἀλλήλοις τινὰ one or two snips or od ends of Poetrie, *masterlesse dictates of namles Poets*; but *Poets* at the best; and of what credit such mens sayings ar, that old said saw, a saying of their own, may shew us; it saith, πολλὰ ψεύδονται ἀοιδοί. it tels us in plain terms, that *they tel* us *many lies*. But let us hear what they say. One of them tels us, *Astra regunt homines*, that *the Stars rule men*. and there is good cause indeed to *fear* those that *rule* over us, especially when we shall be taught, that they have very spightful and malevolent affections and dispositions towards us, very malignant aspects and influences upon us. But how doth it appear that *the Stars rule men*? or whence had they that power and office of regiment or regencie given them over mankind, thus to sway humane affairs, as these men would have them? Hath God any where in his Word made it known to us, that he hath assigned them any such office of rule over us? It is said indeed, that *God made the Sun to rule the day, and the Moon and the Stars to rule the night*. Gen. 1. 16. Psal. 136. 8, 9. that is, by a certain and constant cours to make a distinction of day and night, and to exercise that lightsome qalitie or facultie that God hath endowed them with, whether peculiarly or immediately conferred upon each, or imparted from one or more of them to the rest, for the use of Mankind in either; but where he is said to have appointed them to rule mens persons, and their affairs or

Cic. de Clar. Orat. & de Repub.

Plat. nom. de Iust. Aristot. post Phys. l. 1. c. 2.

imployments, civil or moral, counſels and caſualties, genitures, ſtates, terms of life, iſſues of death and the like, we no where read, ſave in the preſumptuous writings of thoſe who have aſſigned them ſuch imployments. Yea it hath ben uſually deemed, that all the creatures mentioned in Moſes, to have ben made before man, were for this end made to be ſerviceable unto man, who was made in the laſt place when all things were fitted for him before. Whence that common ſaying, *Omnia propter hominem, homo propter Deum. All things for man, and man for God.* Yea the Sun it ſelf, the principal and moſt glorious of thoſe celeſtial bodies hath his name שמש from a *Chaldee* term, that ſignifies to *miniſter* or *ſerve*. which word alſo the *Chaldee* Paraphraſt (as we term him) uſeth in that place of Moſes, Gen. 1. 18. in ſteed of that word which we render *to rule*. and it is not amiſs obſerved by our Writers, that in thoſe words of Moſes Deut. 4. 19. concerning the *Sun, Moon and Stars which Iehova thy God hath imparted unto all Nations under the whole Heavens*: (which how the Jewiſh Rabbins have abuſed, we ſhall hereafter ſhew) there ſeems to be cloſely intimated an argument to diſſwade from adoring the celeſtial creatures, as being an abſurd and prepoſterous courſe for Gods people to ſerv them, whom God had appointed to do ſervice, not to them alone, but to all the Nations of the World. But that God made them to be ſerviceable to mankind is out of queſtion. The queſtion is, Who hath made them *Mans maſters* and governours; who made them *Rulers over Mankind*? Nor ſhall we need to go far to ſeek the reſolution of this doubt or queſtion: Mr. Lilie will inform us: *We conſtitute Venus Ruler, &c.* ſaith he, in his *Dark year*. and they that *conſtitute Rulers*, are able I hope to furniſh them with power, as well of abilitie, as autoritie, whereby to exerciſe and execute that rule or regiment, whereunto they have aſſigned them. And indeed herein they imitate thoſe of the Papacie, that have aſſigned unto ſeveral *Countries* ſeveral *Saints*, and deſigned thoſe *Saints* to rule and protect them; yea have deputed ſeveral *Saints* to be *Patrons* of ſeveral *profeſſions*. For in the like manner have theſe men aſſigned unto ſeveral *Stars* and *Conſtellations*, the government of ſeveral *Countries* and *Kingdoms*, of ſeveral *ſtates*, *trades* and *profeſſions*, of the ſeveral parts *of mans body*, and the like. Yea herein they tread in the ſteps of the ſuperſtitious Jewiſh Maſters, who be-

Aug. *de Deo dilig.* c. 4. & *ſoliloq.* c. 20.

Pag. 19.

cauſe

cauſe the word חלק uſed Deut. 4. 19. doth uſually ſignifie to *divide* or *diſtribute*, (whereas it is freqently alſo taken more largely for *to impart* or *aſſign*, even where no ſuch *diviſion* or *diſtribution* is at all intended, as I have ſhewed on Eſay. 53. 12.) do thence gather, that the *Stars* are by God deſigned to rule all the *other Nations*, who have therefore their ſeveral *Stars* aſſigned them, whereunto they ar obnoxious; but his own people the Jews he hath reſerved to be ruled by himſelf: and that this is the right reaſon, why *other Nations* have cauſe *to be afraid of the ſigns of Heaven*, but the *Jewiſh people* have *not*. And ſo have we the tru ſenſe of this place, as Manaſſes the Amſterdam great Rabbi from Abraham Eſdraſſonne informs us, which if it be tru, I hope we Chriſtians may in theſe dayes expect the like priviledge that the Jewiſh people ſometime injoyed. But I ſuppoſe we have as litle cauſe to believe them, as either the Papiſts or the Pagans, that herein agreed with them, as by their Wizards Dictates we have formerly ſhowen. *Concil. in Deut qæſt. 2.*

But this piece of *Poetrie* having thus diſpatcht, we ſhall proceed to the next, and that is ſo far from backing the former, whoſe ſecond it ſhould be, that as it oft coms to paſs ἐν νυκτομαχίᾳ with thoſe that fieght in the dark, or with ſhips ingaged in a ſtorm, he fals foul on his fellow, and in ſteed of ſmiting his adverſarie, he lets flie at his friend, and ſo cuts his ham-ſtrings, that he is not able to ſtand to it, or do his Commander any ſervice. For whereas his precedent fellow-*Poet* ſung us, *Aſtra regunt homines*, that *the Stars rule Men*, this his *ſecond* ſings us a new ſong, a divers, yea advers dittie, *Sapiens dominabitur Aſtris*; that *Wiſe men ſhall rule the ſtars*. *Regit Aſtra Deus*. *God rules them*; ſaith he. no, *men rule them*; ſaith this, and, *They rule Men*, ſaith he; no, *Men rule them*, ſaith this. unleſs *Wiſe men* be exempted from the race and rank of *Mankind*. But if *God* have aſſigned the *Stars* this office *to rule us*; I would fain know by what might or ſlight we can be able to countermand and over-rule them, whom God hath ſet, and that ſo far above and out of our reach to rule us. For can, or could any man poſſibly by any skil or forecaſt avoid it, that he ſhould not be bred or born under ſuch a *Conſtellation*, as ſhould make him *a fool*? or avoid ſuch caſualties of hanging, drowning, or coming to ſome other evil end, as thoſe *Stars* under which he was born, had deſigned him unto?

How

How many Stories ar we told of men, that being foretold by Aſtrologers, of ſuch and ſuch ends they ſhould come to, have by all the skil and caution they could poſſiblie uſe endeavoured to avert it, but were not able to avoid it? And ſurely if the *Stars* by ſuch a power derived from God ar ſet over men here on earth, it is no more in the power of the wiſeſt man in the world, to avoid any ſuch evil, that by vertue of that power they portend him; then it is to alter their courſe in the skie, and to reſtrain them from riſing at their conſtant ſet times, or from their meetings and conjunctions one with another, at ſuch preciſe times as their reſpective motions and courſes in nature muſt of undoubted neceſſitie bring them together. And this *forlorn Hope* I ſhould ſcarce have thought worthie to take notice of, but that I find theſe pieces in the *Frontiſpice* of almoſt everie trivial *Prognoſtick*, as if they were ſpels or charms of much efficacie, both to juſtifie their fond *Dictates* concerning the *power of the Stars*; and yet to free them from that imputation of impietie and unavoydable *fatalitie*, that from the ſame may juſtly be faſtned upon them.

Let us now proceed to his *reſerve*, or his *main battel*; and ſee what *arma decretoria*, what *weightier weapons*, or armor of proof we may meet with there.

Pag. 10. The firſt Weapon we find here darted againſt us, is from a word in the *Text*; which to make ſtrike home and pierce the deeper, is welded with the arm of Melanchthon, *a great and famous Divine*. The word in the *Text* is *Signa*, *Signes*; that is, the ſteel head of the pile or the ſpear, which hence hedded Melanchthon, and Mr. Swan from him thus enforces upon us. *Non ait nihil eſſe Signa Cœli; imo cum nominat Signa, portendi aliqid affirmat.* So preciſely Melanchthon, as Mr. Swan reports him; (for I have not the Book; and it is ſaid to be in a *Preface* to one of their Autors) who alſo thus renders him, *The Prophet doth not ſay, they ſignifie nothing*; (*or nothing*, ſaith his Autor) *Nay rather, in naming them Signes, doth declare that they ſometimes ſignifie, or threaten great and ſad things.* that is ſomewhat more and ſomewhat leſſe too then his Autor ſaith. For his Autor ſaith indefinitely, *in naming them ſignes he affirms, that* (not *ſometimes*, but) *ſomewhat is portended by them*; that is, *ſome ſad matter is threatned*, as Mr. Swan renders the word of *portending* not amiſs.

But

But I demand of Mr. Swan, or of Mr. Swartert either; (for that was his Dutch name, until Luther cauſed him to exchange it for a Greek one) and tho Mr. Lilie when he hath nothing els to oppoſe Calvin in defence of his trade, tel us onely that *Melanchthon, as grave a Divine, and more learned, as moſt hold* (but who thoſe be I know not; compariſons are odious; and it might well be a meaſuring caſt between them) *was a friend to it, and ſtudent in it*, yet great names do not daunt us: I demand, I ſay, of either of them, is it of the very eſſence of a *Sign*, to *portend* or *threaten* ſomewhat? Some kind of language that Mr. Lilie uſes might a little help here; tho one of his *axiomes* would again hinder as much as the other had holpen. He told us that *the darkneſſe portended in the Solar Eclipſe, would not be ſo great as ſome imagined.* So that according to his language, ſomewhat *preſent* may be *portended*, as wel as ſomewhat *future*. But that is of the ſame ſtamp with that other of *expatiating himſelf*, and his *penna ſtrutii*, rendred a *cock-ſparrows qil*. I was taught when I was a ſchool-boy, from Servius *on Virgil*, that *portendere* was *porrò tendere, to tend* or *reach forwards* to ſome *further* or future thing; as alſo that *expatiari* was a *neutral deponent*. But withall he tells us in his *Aphoriſms*, that *The application of Planets ſhews what is to come, the ſeparation what is paſt*. So that there may be *ſignes* by Mr. Lilies grant, as well of things *paſt* or *preſent*, as *to come*. And indeed how many *ſignes* ar there ſo named and recorded in Scripture, that neither did, nor do *portend* ought, either good or evil to come.

Pag. 49.

Pag. 63.

The *Rainbow* was appointed by God to be a *ſign* and *ſeal* of that *Covenant* which God made with Noa in behalf of the whole world, that it ſhould never be univerſally drownd again. Gen. 9. 11, 12. Yet what future good or evil doth *the Rainbow portend*, ſo oft as it appears, to enſue ſhortly thereupon? nor let any imagine that it will ſuffice to ſay, that in the nature of it, it may conjecturally forewarn this or that, a ſudden ſhowr, or the like; the queſtion being, not what in the courſe of nature it did or might either before or after foreſhew; but what by vertue of that uſe, that God then made of it, or power that he then imparted to it, to be a pledge of his promiſe and the performance thereof, which it yet retaineth unto this day, and in regard whereof it is ſaid to be a *ſign*, it is enabled to *portend*. In like manner God ordained

ordained *Circumcision* to be a *ſign* and *ſeal* of the *Covenant* that he made with *Abraham* and his iſſue, either according to the fleſh, or according to the faith, Gen. 17. 11, 13. Rom. 4. 11. Yet did not *Circumciſion* therefore *portend* unto each one that was circumciſed, what ſhould betide or befall him either for good or evil, through the whole tenor of his life, either of it ſelf, or in reference to the day of the week on which, or the hour of the day in which he received that rite. Of the *Sabbath* it is ſaid by God himſelf, that it is a *Sign between him and his people, that he hath ſanctified them*; that is, ſeparated them unto himſelf. Exod. 31. 13, 17. Ezek. 20. 22. Yet did not each *Sabbath* in that regard *portend* ought in particular to fall out the week following; it having rather relation to the week paſt, that it concluded, then to that inſuing, as being another, a new week. But paſſe we from theſe myſterious rites, to ſtrange, ſtupendious, miraculous *ſignes*, Moſes his *rod turned into a ſnake*, and *that ſnake returned into a rod*; his *hand* ſuddenly *overſpread with a leproſie*; and as ſuddenly reſtored to its wonted plight; is called either of them a *Signe*: Exod. 4. 8. and did either of them manifeſt Gods power, and ſigned his miſſion of Moſes: but did neither of them *portend* particularlie or reſpectively ought either to him or any other. The like may be ſaid of thoſe other *ſignes* that God wrought in Egypt by the miniſterie of Moſes, the Frogs, the Lice, the Locuſts, the Flies, the Hail and the reſt, Pſal. 78. 43. and I ſuppoſe men may ſtrain the ſtrings of their wits till they crack, before they will be able to ſhew, what thoſe ſeveral *plagues* did particularly portend; albeit ſome have fondly applied them *to the ten precepts of the Law*, and have foiſted into Auguſtines works a ſapleſſe diſcourſe of that ſubject; and others as frivolouſly would have them prefigure *the ten primitive perſecutions*; which Auguſtine relates indeed, but withall rejects as vain and ridiculous. The *Suns ſtanding ſtill* in Joſhuas dayes, Joſh. 10. 12, 13. was it not a *ſign*, and a ſtrange one too? it furthered Gods people in purſuit of their adverſaries: but what further matter did it *portend*? The *Miracles* that our Saviour wrought, of which more hereafter, were they not *ſignes*? or are they not ſo termed? Act. 2. 22. And here by the way I ſhall make bold with my Reader to ſtep aſide a little, to remove a common errour, by Mr. Junius in his *Parallels* before me obſerved. It is by the moſt conceived from thoſe

Oper. *Tom.* 9. *De Civit. Dei. l.* 18. *c.* 2.

thoſe words of our Saviour. Matth. 12. 39. 40. *There ſhall be no ſign given to this wicked and baſtardly race, that ask a ſign of me, ſave the ſign of the Prophet Jonas. For as Jonas was three dayes and three nights in the belly of the Whale, ſo ſhall the Son of Man be three dayes and three nights in the heart of the earth.* It is, I ſay, hence by the moſt generally concluded, that Jonas his being for ſuch a ſpace of time in the *Whales* belly, was a type intended to prefigure Chriſts abiding for the like time in *the grave.* But the context wel weighed wil ſhew, that no ſuch matter is therein intended. For look to the demand; and it will thence appear what the words of Chriſts anſwer thereunto do import. It is a ſaying of Auguſtine, that the man, who after the Doctrine of the Goſpel, ſo at firſt by miracles confirmed, and ſince that by ſuch means, and in ſuch manner ſpred over the whole world, *the Whole World now believing, doth yet reqire a miracle that he may believ, may juſtly go for a miracle himſelf.* Yet after that our Saviour had wrought ſo many and ſo great miraculous works, as that the Phariſees themſelves could not but be convinced in Conſcience, as one of them alſo ingenuouſly and freely confeſſeth, John 3. 2. that he was no counterfait, nor one that wrought by the Divel, as they bore the people in hand, Matth. 12. 24. but was a *Prophet* at leaſt ſent *from God*; yet ſome of them come to him, and crave a *ſigne* of him; by *ſigne* underſtanding as our Saviour, where he ſaid, John 4. 48. *Unleſſe ye ſee ſigns and wonders ye will not believe*; not ſome *type* to be told them out of Moſes, as that of the *brazen Serpent*, John 3. 14, 15. but ſome *miraculous work* at their reqeſt wrought then in their ſight, as Herod hoped to ſee ſome miracle done by him; Luk 23. 8. But our Saviour putteth them off with a negative anſwer, telling them withal what manner of people they were that *asked* ſuch a *ſigne*, and that he would not at preſent ſhew any ſuch *ſigne*, but refer them one by to one that hereafter ſhould be ſhewen, and that juſt ſuch another as Jonas his was, ſuch an one as was ſometime wrought upon him. That which the Evangeliſt Luke delivers more cleerly, Luke 11. 29. *For as Jonas* (ſaith he) *was a ſigne to the Ninevites*; not by *typifying* Chriſt, whom he preached not to them, but that which had befaln him, coming ſome way to their notice, & being thereby aſſured that the meſſage he brought came from God,) *ſo ſhall the Son of Man* (Chriſt himſelf riſing

De civit. Dei l. 22. c. 8.

again from the dead, after part of *three dayes* ſpent in the grave) *be a ſigne* (no type, but ſuch a miraculous evidence ſufficient to teſtifie what he was, as no other ſhould need) *unto this generation*. Yea and to the ages enſuing alſo; it being a far greater matter for him, as ſome of the Ancients have well obſerved, *De ſepulcro reſurgere, quam de patibulo deſcendere*; *to riſe up from the grave, then to come down from the croſſe*; on which latter condition they ingaged themſelves to believe on him if he would do it. Matth. 27. 42. but tho more regarding his Fathers pleaſure, and our welfare, then their ſcoffing reqiries, he did not that, yet he did in ſteed thereof, a work much more miraculous, which he here ingaged himſelf to do.

Avg. *de temp.* 174.

Ye ſee how many *ſignes* here of either ſort, and yet not one *portending* ought: and the weakneſſe conſeqently of this Argument, whither as Melanchthon himſelf delivers it; *When he calls them ſignes, he affirms them to portend ſomewhat*; which reduced to a Syllogiſm, muſt thus be framed, *All ſignes portend ſomewhat, but theſe are ſignes. Ergò they portend ſomewhat.* or as Mr. Swan delivers it, *In naming them ſignes, he declares they ſometime ſignifie or threaten great and ſad things*; which ſyllogiſtically conceived, muſt run on this wiſe; *All ſignes ſometimes* (for if ye give it onely, *ſignes ſometimes* the ſyllogiſm will conſiſt all of particulars, and be of no force or worth) *ſignifie or threaten great and ſad things, but theſe ar ſigns, ergò ſometimes they ſo do.* For whether way of the two we take it, the *Propoſition* is manifeſtly untrue in either. It is not of the nature or propertie of a *ſign* to *portend* ought; *ſignes* not a few do not, much leſſe *to threaten great and ſad things*: the contrarie whereunto by the inſtances above given doth moſt evidently appear.

Yea but ſaith Melanchthon, *the Prophet doth not ſay, they are nothing*. Yes, he doth ſay, *they are nothing*, in the ſame ſenſe wherein the Apoſtle ſaith, *that an idol is nothing*, 1 Cor. 8.4. that is, a thing of nothing, as good as nothing, of no uſe, no worth, no regard, no weight, for he ſaith, *the ſignes*, wherewith the Wizards affrighted them, ar meer *vanitie*: and that is as much as *nothing*, Eſay 41.29. I might ad, that it follows not, that they are *ſignes* indeed, becauſe the Holy Ghoſt uſes this term of them. For the Holy Ghoſts uſage is, to ſpeak oft of things, not as they ar in truth, but as men vainly eſteem of them. It were no

good

good Argument to proov Epimenides *a Prophet*, becauſe the Apoſtle ſaith of him, *One of their own Prophets*, Tit. 1. 12. or the Divel to be *a God*, becauſe the ſame Apoſtle calls him *the god of this world*, 2. Cor. 4. 4. And again there are *lying and fals*, as wel as *tru ſignes*. 2 Theſ. 2. 9. Nor will it take off the edge of this inſtance, to ſay, that the *ſignes* here ſpoken of, are called *the ſignes of Heaven*. which name Moſes alſo uſeth of them, Gen. 1. 14. (of which more anon) and that they are ſomewhat therefore. For were not *the Sun*, *the Moon*, and the *Stars*, *the ſignes of Heaven*, amongſt thoſe *Idols* the Apoſtle ſpeaks of? and yet the Apoſtle ſaith of them, *they ar nothing in the world*. as they ar idolized they ar nothing; there is nothing worthy of any regard, much leſs of any divine worth in them, and in like manner the Prophet of *the ſignes of Heaven*, as they are by theſe Wizards abuſed to put people into fals fears, they are nothing but meer *vanitie*; *lying ſignes* void of all truth; or *the ſignes of the lyers*, as Eſay termeth them, Eſay 44. 45. even like thoſe whoſe *ſignes* they are.

And ſurely ſince that Mr. Swan himſelf grants that the Text ſpeaks of *Aſtrological Predictions*, ſuch as the *Chaldee Wizards* then uſed; and the Prophet pronounceth thoſe he ſpeaks of to be very *vanities*; I ſee not by what art or ſlight he will be able to keep them from coming within the verge of thoſe *ſuperſtitious or lying vanities*, as himſelf renders it; which the Pſalmiſt profeſſeth to abhor, together with all thoſe that regard, or *hold of* them; Pſal. 31. 6, 7. more then *falls falling towards one*, or *a Ravens croakingover one*, or *an hares croſſing the way before one*, and the like; which fond fancies, together with thoſe that fear or regard them, he brings within compaſs of Davids doom, as both deſervedly worthy of deteſtation and hate. And I would gladly demand of Mr. Swan what difference there is between ſuch old Wives tales concerning ſuch fooleries, and all the long tittle tattle, that Mr. Lillie his clients rabblements, and the like of thoſe other of his Tribe, are full fraught with, of *a Melancholy Saturn*, and *a jovial Jupiter*, and *a furious Mars*, and *a thieviſh Mercury*, and *a wanton Venus*; and *fierie* and *ayerie* and *watrie*, and *earthie Trigones*; and *diſmal houſes of death and misfortune*; and *a mad Bul*, (for he can be no other) with *an eye hot, violent, fierce, furious, and of evil influence*; (and

Pag. 7. 8.

An. ten. p. 11

what think we, ar his *horns* then, when his very ey is ſo fierce and furious?) and *a mad dog*, that maks *dogs* run *mad*; and *malignant aſpects*, that *do a world of miſchief* in the world here below, that is ruled by them. But will ye ſee the difference between the one and the other? As Seneca, after Ariſto the Stoik, ſometime ſaid, ſpeaking of ſuch vanities as many men ſpent much upon, and were much taken withall, whom he compared to *children, quibus ludicrum omne in pretio eſt, that ſet much by any toy to play with, Quid inter hos & illos intereſt, niſi quod cariùs inepti ſunt? What difference is there between the one and the other, but that childrens toyes are leſſe coſtly then theirs?* So may we well ſay here, there is no more difference bet ween theſe ſilly conceits that thoſe poor women ar poſſeſt with, and thoſe fopperies of the other kind that the Wizards fill their heads with, then between *a game at draughts*, conſiſting of a few plain pins or pebles, that may eaſily be managed, and *a game at cheſſe*, conſiſting of more variety of Figures, and reqiring more ſtudie and forecaſt, ſtyled therefore by King James a more *faſhious game*, or, if you pleaſe, between a *Chriſtmas ſhew*, or rude countrey *May game*, and one of Ben. Johnſons *Comedies* or *Tragedies*; that there is more art and skil, or more ſtate and ſolemnitie in the one, then in the other; but both alike *Ludicrous games* or *ſports*; both at the beſt, no matter of truth, but *fabulæ*, as the Latines termed them, *fabulous figments and repreſentations*, as well the one as the other. there is in theſe Wizards fantaſtical conceits a great deal of art and skil to bring them about, and ſo they are *nugæ difficiliores*, toyes and trifles of more difficultie; but after all ſtudie about them, and pains taken in them, not unlike thoſe *μαθηματικὰς*, that Galen taxeth, the product of them is but *vanity*, as the Prophet here informeth us.

Sen. *epiſt.* 115

Gal. *hortat.*

Pag. 19. Yea but Mr. Swan tells us, that *it is by conſent of all ages granted, that great Eclipſes and conjunctions have alwayes had ſad events.*

See *Plin. l.* 28. *c.* 2. & *Cicer. De Divin. l.* 1. I ſuppoſe I have ſaid enough hereof before, dealing with Mr. Lilie. yet a litle further to Mr. S. here. Firſt, he ſaith no more herein, then what others long ſince have averred of thoſe *obſervations* and *events*, from *the flight of Fowls, and bowels of Beaſts*; concerning which they made boaſt of experiments of ſo manie *hundred*, yea *thouſands* of *years*. And will not thoſe *old women*

men uſe the ſame argument for thoſe their unluckie preſages, which yet Mr. S. rejects, that they were and had ben from time to time obſerved to fall out unluckilie before either he or they were born; and tel you Storie upon Storie, of one that after an hares croſſing him as he rode on the high-way, with the fall of his hors, brake a Leg, and an other an Arm, and an other his Neck? And will they not bring you as ſolide proofs, for the *rules*, that from Erra Pater they have learned, and do very conſtantlie and ſeriouſlie obſerv, concerning *St. Pauls and Candlemas day*? And here, I hope I ſhal not much diſpleaſe my Reader, unles he be over auſtere, if I ſhal fal ſometime into a fit of that infirmity, that is ſo incident to men of my years, to entertain him with a tale. They ſay Herodote made his *Hiſtory* ſomewhat the more delightful, by ſtepping aſide *to tel a tale or two* now and then. Not long before my leaving of *Lincolns Inne*, in the reading time, one that had brought Mr. Reader veniſon, being an ancient man and one of ſome faſhion, was entertained with ſome other at Mr. Readers board; where ſom table talk falling in about *Candlemas day*, & a word or 2 caſt out by occaſion thereof concerning the *vanitie of ſuch obſervations*, their old gveſt very ſagely told them, that he was *a Keeper* himſelf, as alſo had his Father ben before him, and he had conſtantly obſerved ſo far as he was able to remember ought, that on *Candlemas day*, if the Sun ſhone out, and it were a faire day, the Deer (contrary to their ordinary uſage) would keep cloſe in the covert; whereas if it were a cloſe and gloomy day, they would come abroad and be friſking upon the lawn; as preſaging that winter was in a manner gone, and litle hard weather behind, and that this had alſo ben obſerved by his Father before him, as alſo by other *Keepers* as wel as himſelf. Now when I perceived this his relation to take with ſome of the company, and one among the reſt had paſt his verdict, that *there might be ſomewhat in it*: conceiving it no fit cours to debate any further by way of argumentation in the buſineſſe, I thought better as Socrates ſometime dealing with the Sophiſters of his time, to move a qeſtion onely to the Keeper (tho Mr. Lilie tax me for that cours, and would have puzzeling qeſtions debarred from theſe diſputes.) I demanded therefore of him, *which Candlemas it was, the Popiſh or ours which are tenne dayes aſunder, on which the Deer were ſo diſpoſed.* and he anſwering

ing *ours; for he knew no other*; I inferred thereupon, that that would then *afford a good argument, to prov not theirs, but ours, to be the right Candlemas day: for that the Deer went not by any Kalender, but by instinct.* It was soon perceived what *the Demand* and *Inference* aymed at; and the businesse was instantly at an end. But what frivolous fopperies will not pass for currant, if tales and stories of occurrencies may be admitted for good proof? Again, neither is Mr. Swan able to make good what he here avows, and the contrary also to what he affirms, hath by others been averred, as formerly I have shewed. Tho to shift off that, they have devised another trick, by telling us that those Events need not follow them close at the heels; they may come *a year or two after*; when they shall please to assign them, that endued them with this facultie, and gave them this power: and so come they earlier or later from them they proceed.

But lastly, it followeth not, *such and such things came after them, and therefore were either portended by them, or proceeded from them.* When as by other causes they either might be, or apparently were produced: whereof more, when we shall come to Pericles, and the Solar Eclipse in his time. To conclude, as Tully saith of *a Philosopher*, so say I of *a Divine*; *It is not a Divines part to ground a truth*, especially in matter of *faith, upon the testimony of such witnesses, as may by peradventure speak true, or through faltinesse fain and fail: by reasons and arguments matters must be proved, not by events; such especially, as any thing almost may be made good by.* and with that of *the Lord Howard*, in his Discours of *Blind Prophesies*, *Until a man can as wel produce a certain reason to make his guesses good, as score up a register of blind events, we may rather commend his luck then his learning.*

De Divinat. l. 2.

But we shall have a Testimony beyond all exception, and that arguing not *à posteriore*, from *the Events*, but *à priore*, from *the first cause* and ground of this use and office *of the* Stars. for *the Scripture*, saith Mr. Swan *doth not speak in vain, when it saith, concerning the Sun, Moon, and Stars, Let them be for signes as wel as for seasons, dayes and yeers*, Gen. 1. 14.

Pag. 15. 19.

I will not stand long to qarel with Mr. Swan about his rendring of the *Text*, thus, *Let them be for signs as well as for seasons, dayes and years.* The words are precisely, *Let them be for signs and for set seasons, and for daies and yeers.* Nor will I pres the version

of

of Junius and Tremellius, who render it, *Sint in ſigna & tempeſtatibus & diebus & annis, Let them be for ſigns, both for ſeaſons, and for dayes and years*: tho the verſion be not improbable: ſuch uſe of *the copulative* that it reqires, being very freqent in Scripture; as Eſay, 4.6. *from ſtorm and from rain*, that is, *from a ſtorm of rain*: on which place ſee more inſtances of the like. So Matth. 3. 11. *He ſhall baptiſe you with the Holy Ghoſt, and with fire*: that is as moſt Interpreters, *with the Holy Ghoſt like unto fire*. (of which yet more elſe where) not as Mr. Swan here *as well with the H.G. as with fire*: So certainly, John 3.5. *Unleſſe a man be bred of water and the Spirit*, that is, *of the Spirit in Baptiſm by water repreſented*. nor dare I ſay, whatſoever Mr. Swan may, *as wel of water as of the Spirit*. Now this their verſion admitted, and it may be doubted whether Mr. Swan can refel it; it will clearly ſweep away all thoſe his ſuperſtructures of ſuch and ſuch either Events or Effects, that are founded thereupon.

But we wil admit Mr, Swans Verſion without further debate. Take we *the Text* as he renders it; will it thence follow that the Scripture ſhould *ſpeak in vain*, when it ſaith of the Sun, Moon and Stars, *Let them be for ſigns*, unles *the great Eclipſes and Conjunctions had alwayes ſad Events?* for upon that account is this inferred by him. Pag. 19.

Yea but, ſaith Mr. Swan, *they could not be ſigns to us here below, (and to whom elſe unleſſe to us?) If they ſignified foreſhewed or ſpake nothing to us, by their motions, configurations, riſings, ſettings, aſpects, occultations, eclipſes, conjunctions, and the like.* Pag. 15. Ibid. And this he ſets on, to put the more ſtrength into it, by a qeint nicetie from Pſal. 19. 1, 3. wherein he ſo much pleaſed himſelf, that he repeateth it again, Pag. 23. *For in the right conſideration of that Pſalm*, (ſaith he) *there is a double ſpeaking to be obſerved; the one for God in the firſt Verſe, the other to men, at the third V.* Pag. 23. that is, (as where in the ſecond cours it is ſerved us in again) to *Aſtrologers*. for this *latter language* is *Aſtrologie*, not the former; as before you heard from him.

But firſt, is not this enough to make them *ſigns*, not in *vain*, but truly and deſervedly ſo termed, if they *ſignifie and declare unto us the might, majeſtie, glory, wiſedome and excellency of that God, that made them and ſetled them in that tranſcendently admirable conſtant ſtate, order, courſe and entercourſe for the benefit of the*

the creature here beneath, wherein to this day they continue? but of this further also hereafter.

2. What reason can be rendred, why *the Voice* spoken of in the *third Verse*, should not be the same, that was generally propounded in the first Verse, illustrated more particularly by one speciall branch of it, in the *second Verse*, and the vast extent of it, in *the third*?

3. As himself reasoneth, *If they be signes, then they signifie* Pag. 15. *and speak somewhat, and to whom but to us*? So here, *if they speak for God, they speak to some body for him, and if to any, to whom but to us*; *whom God* (saith Mr. Swan) *hath given a loftie countenance to look up unto them*? And if to us, why not to mankind in general? or why to *Astrologers* onely? Or lastly, are there such *Wizards* as our *Astrologers* in all parts of the world? for they are the onely men, that understand *the Stars language*, as Mr. Swan informs us.

4. That they should not be *signes*, unles they should *foreshew somewhat*; and much more, unles they should *portend some sad matter*, is a very weak and sandy consequence, as by instances not a few hath evidently ben shewed already

5. If *the Sun Moon and Stars* be *Signes*, doth it thence follow, that all their particular *motions*, *meetings*, *configurations*, *aspects*, *conjunctions*, *oppositions*, *risings*, *settings*, &c. be *significant*, *and portend* some new matter? The *Tabernacle* was a *sign*, as was also *the Temple*, Heb. 10 1. but can it thence follow, that every *loop*, or *tach*, or *pin*, or *stake*, or *socket*, or *cord*, or *curtaine*, and the *length*, and *bredth*, and *depth*, of each, or *coupling* of them one to another, or *distance* of them one from another, or *situation* of them one against another, or *taking* of each *down*, and *folding* of it up when they were to remov. or *unfolding* of each again, and *setting* it *up*, when they were to make some stay, were all therefore significant also and mysterious? that men should imploy their wanton wits (as it were to be wished that some did not) in picking strange matters and deep mysteries out of each of them. Or because *the Paschal Lamb* was a *sign*, and represented *Christ*, 1 Cor. 5.7. doth it thence folow, that its *fleece* signified one thing, and its *hoofs* an other, and its *ears* a third, and its *eyes* a fourth, and its *purtenance* a fifth, and its *posture* in the dish, a sixth, and so forward, with *fore leg* and *hin leg*, and *rigge*

bt

and *left eye*, and *ear*, and *noſtril*, and *legs*, and the like? What we find in Scripture noted as *ſymbolical* in it, that with good ground we deem ſignificant. And what we find in Gods Word noted as ſignificant in theſe *celeſtial creatures*, that may we warrantably conclude to be ſuch, and ſo far forth *ſignificant* as it informs us, or *ſtrength of reaſon* thereupon grounded ſhall lead us. As for *configurations* being meer contrivances of mans fancie, to what end ſoever at firſt framed, or to what other good purpoſe ſoever ſtill retained, for the better obſervation of *the motions riſing* and *ſetting* of each of them, and the diſtinguiſhing of them one from another, to mak *myſterious ſignes* of them, or attribute ought to them, in regard of ſuch Figures as mans fancy hath framed them unto, what can it be les then meer *ſuperſtition* and a palpable abuſe of them? Can not the *Sun*, *Moon* and *Stars ſpeak unto us*, unles they ſpeak unto us by all theſe particulars?

Laſtly, do not the *Stars ſpeak* at all unto us, unleſs they ſpeak to us in *the Wizards language*? This is juſt like to the *Patrones* of *Popiſh ſuperſtitions*, and of that monſter more particularly of *Tranſubſtantiation*; who becauſe they find *the Sacrament of Chriſts body and blood* oft termed a *Myſterie*, and a *great Myſterie* in the writings of the Ancient Fathers, would thence conclude it to be a *Miracle*, or a *miraculous Myſterie*, ſuch a *Myſterie* as they would have it to be. For ſo doth Mr. Swan reaſon, and Mr. Lilie before him; *The Sun, Moon and Stars ar ſignes: therefore Fortune-telling ſigns, foretelling the ruine of Kingdoms and States or ſuch ſignes as the Wizards will have them to be.* But this is to reaſon *a genere prædicato ad ſpeciem ſtatuendam*, *A Myſterie*; and therefore a *miraculous Myſterie*? *A ſigne*; *therefore a prodigious or portending ſigne*: as if one ſhould thus reaſon; *A man is an animal*; *and therefore a bruit*: or, *An aſſe is an animal*: *and therefore a reaſonable creature.* And as we therefore anſwer thoſe *Romiſh Factors*, that *the Sacrament of Baptiſme is a Myſterie, and yet not a miracle*; *the Element of water in it is myſterious, yet no miraculous matter. no ſuch eſſential change in the one, as from the word Myſterie they would infer in the other.* So may we juſtly return the like anſwer to theſe *Wizards* and their *Factors*, that the *Rainbow*, *Circumciſion*, *the Paſſover*, *the Sabbath*, divers other were, and our *Sacraments* ar *Signes*; and yet neither ſuch *prodigious* or *portending ſignes*, as from this term

given them, or office thereby assigned them, they would conclude these to be. But we will take Mr. Swans argument, and trie what use we can make of it. *The Stars were not signes, if they did not speak somewhat.* To which I ad, that it is sufficient to proov them *Signes* if they *do speak* somewhat; as it is enough to make *letters* and *words signes*, if they signifie somewhat. But the Psalmist saith, *they speak* somewhat, and telleth us withall what somewhat it is that they say. *the stars* therefore may be *signes*, tho they speak no more then what the Psalmist saith they do; tho they speak not such a language as Mr. Swan and his Clients would have them to speak, and rack Moses most unreasonably to make him say that they say. *Communi omnium idiomate (idiotismo we may ad also) loquuntur*, saith Calvin speaking of this place. *They speak in a* language *that all may understand.* Instit. l. 1. c. 5. S. 1. These mens Astrologie therefore is not, as Mr. Swan before told us, *the stars* language: for Mr. Swan himself telleth us in the very *Front* of his Book, that *few understand* that: and yet hath the same man the boldnesse to say, *thus they work and by their working they speak to all those who will but lend an ear to hear them.* Pag. 14.

But these men, tho they be not able to make out from this Text, so much as they avow, and would thence conclude, concerning *the Voice of those celestial Creatures, as portending and threatning* such *dismal matter* as they would have them to foreshew; yet would they from hence infer and enforce upon us matters of an higher nature and greater concernment, to wit, that they do not onely *portend* such things as *events*, but *produce* them as *effects*. And here Mr. Swan to ty us fast hand and tongue, that we may not once *hiscere, open or stir* against what he propounds, tells us; that *It is an axiome so firmly grounded upon experience, that all the world will never be able to confute it, that the Lights of Heaven work upon the inferior world; and the vertues and powers by which they work were at first Divinely stamped in them*, (where, if not here by this Word of God in the Creation of them?) *and are elsewhere called* by the name of *influences*; (of which term in his due place) and that *even to the subversion of States, change of Common-weals, Translations of Kingdomes, with change of Lawes and Religion.* Ibid. Pag. 18.

But, Sir, let your *Axiome* be never so undeniable, such as *all the world can not refute*: yet (*quid dignum tanto hiatu?*) your Argument thence drawn to conclude what it should proov, is so fillie,

as

as that not ſome exqiſite *Sophiſter*, but any punie *Sophumer* may at firſt ſight diſcover the feebleneſs of it. For let your Argument be drawn into a ſyllogiſtical form, and what will it be but this? [The Lights of Heaven work upon this inferior world. But the Sun, and Moon, and Stars are the Lights of Heaven. *Ergò* the Sun, Moon and Stars work upon the inferior World, to the ſubverſion of States, changes of Common-Weals, Laws and Religion, and Tranſlations of Kingdomes, *&c.*] For who ſeeth not, if he have but his eyes in his head, that there is much more in the *Concluſion* then is to be found in the *Premiſſes*? Or thus if you pleaſe; [The Lights of Heaven work upon this World by a power ſtamped at firſt upon them by God: But the Sun, Moon and Stars ar ſuch Lights; *Ergò* they work by ſuch a power, to ſubvert States, and tranſlate Kingdomes, to make new Lords and new Laws.] And is not this think we an irrefragable Argument? or were it not worthy rather to be hiſſed out of the Schools? Pag. 21.

But thus we have at length the full latitude of theſe mens interpretation of Moſes his words, or Gods rather by Moſes recorded; [Let the Lights of Heaven be Signes, not onely to foreſhew, what men bred and born under them ſhall be and ſhall do, and what evils ſhall betide them in life and in death, and to portend Rebellions and Ruines of Kingdomes, States and Churches; but efficacious Signes ſo to work upon men, as to make them thieviſh and lecherous, and diſloyal, and furious; to make them ſubject to many miſeries and diſaſters in their lives, and to bring them at length to ſuch and ſuch evil ends; and upon States to ſtir up people to ſedition and Rebellion; and to ſubvert and utterly overthrow them, change their fundamental Laws, and to remov the Religion profeſſed formerly among them.] All this and much more then this they aſcribe to the Stars: and when we demand, where they find that God at firſt endued them with this power, they deem it anſwer ſufficient to tel us, that *God himſelf when he made them, ſaid, Let them be for Signes.* Is not this I ſay, *non ſanguinem elicere*, but *ſaniem exprimere*? to *wring Scripture*, not until they make it *yeild blood*, but untill they *ſqize* out of it ſuch *rotten ſtuff*, ſuch *purulent matter*, as a man would wonder any Chriſtian ſoul ſhould not abhor?

Mr. Swan did forecaſt, what would here be objected; to wit, that *the Word of God tels us, that its God, not the Stars, that diſ-*

poſes Kingdoms and States, Prov. 8. 15, 16. *that ſets up and puls down*; Pſal. 75. 7. that, as Daniel told Nebuchadnezzar, *rules the Kingdomes of men*, not leaving them to the diſpoſal of *the Stars*, but giving them to whom he pleaſeth, Dan. 4. 25.

To this Mr. Swan returns a long lacinious anſwer, wind-
Pag. 18. 19. ing and turning to and fro, as a Hare in chaſe to elude the the Hunts-man and his Hounds. The ſum of what he ſaith, in ſhort is this; that *Its one thing to ſo diſpoſe of Kingdomes, as to tranſlate them to another Nation; another thing ſo to diſpoſe of of them, as they who live in them to be puniſhed for their ſinnes.* Which diſtinction of his, what it makes for his purpoſe, a better head then mine muſt tell. For God, he grants doth the one as wel as the other, and doth he not for mans ſins as well the one as the other? See Deut. 9. 4, 5. or do not our *Aſtrologers* aſcribe *the periods of Kingdomes to the Stars*? or have *the Stars* any regard to *the goodneſſe or badneſſe of a people*, *working* as theſe *Wizards*, and their *Patrons* tel us, *in a natural cours*, not *in a moral* or *arbitrarie way*, as well in the one as in the other?

2. To omit what he returns to an Objection of his own framing, that *God works alwayes extraordinarily in ſuch caſes*: (which no wiſe man I think, wil or did ever avow) that *yet the ſignes of Heaven have their working alſo, and ar ſerviceable to God in theſe*. Which what is it elſe but τὸ ἐν ἀρχῇ αἰτεῖν, *principium petere*, to bring us back to that which was in queſtion at firſt; and to prove what he would have, by that which is under debate?

Beſides that the queſtion is not, whether God by a miraculour way make uſe of any creature to effect thereby, what he pleaſeth; but whether theſe *celeſtial bodies* have *an innate power to effect ſuch ſtrange alterations in States*, as our *Wizards* attribute to them.

I might demand of him where in any authentical Record, he he finds that God ever made ſuch uſe of the Stars.

Pag. 19. For who almoſt would not ſmile to reade to this purpoſe alledged, that of Aſaph, Pſalm. 50. 4. *He ſhal cal to the Heavens from above, and to the earth, that he may judge his people.* that is, to hear the debates, and decide the controverſie between him and them? For did not Eſay, chap. 1. 2. and Moſes before him, Deut. 30. 19. and 32. 1. cal *Heaven* and *Earth* to hear the controver-

ſies

ſies between God and his people, and to bear witneſſe what was to paſs in way of plea and allegation on Gods behalf againſt them; implying thereby what they might doe and would doe, were they apprehenſive of ſuch affairs? See the like, Jer. 2. 12, 13. Mic. 6. 1, 2. And might not that man deſervedly be derided, who would thence conclude that *the ſtars had ears to hear*, what God or his Prophets there ſaid; as well as the Jewiſh Maſters, who with ſome great Heathen Writers, from Pſalm. 19. 1. aſſert them to be rational creatures? or that ſhould from the places before deſigned out of Moſes, Aſaph, Eſay, Jeremie, and Micah, maintain as much concerning *the mountains* of the earth, and the *earth* it ſelf, as theſe men would hence gather concerning *the Stars* and *the Heavens*?

As litle to any purpoſe for proof of the point in queſtion is that other inſtance from Deborahs words, *The ſtars in their courſes fought againſt Siſera*, Judg. 5. 20.

For firſt, if *Rhetorical flouriſhes* be made *matter of Faith*, and *Allegorical expreſſions* trained up to the higheſt *pitch of propriety*, we ſhall ſoon frame a ſtrange and monſtrous *Body of Divinitie*, and make *Scripture ſtory* little better then a *Popiſh Legend*, or a *Jewiſh Talmud*, which by ſuch means is grown up to a main maſs of fabulous and ridiculous relations. Will any be ſo abſurd, as becauſe David one while complains that *He ſtuck in the mire where he found no footing*, Pſal. 69. 20. an other while praiſes God for *drawing him up out of the miry clay*, Pſal. 40. 2. Therefore to imagine, that David ſometime like to the Romane Marius, lay hid in a bog, from whence God in ſafetie drew him out? Or becauſe God threatens the Iſraelites by Amos, chap. 8. 9. that he would cauſe *the Sun to ſet with them at noon tide, and darken the earth in the clear day*; can it thence be concluded, that ſome *great Eclipſe of the Sun* ſhould fall out on that day, wherein the judgement then threatned ſhould be inflicted? or as ſome groundleſly, that it ſhould be a Propheeie of that *obſcuration of the Sun* at the time of our *Saviours ſuffering*? Matth. 27. 45. or when God ſaith of Babel, that at the time of her fal, Eſay, 13. 10. as if the Heavens ſhould wear blacks for her, *The ſtars of Heaven, and the conſtellations thereof ſhal not give their light, the Sun ſhalbe darkned in his going forth, and the Moon ſhal not cauſe her light to ſhine out*; who underſtands not, that the

Plut. *Mario.*

Galatin. arcan. l. 8. c. 19.

the meaning in both places is other then *the proprietie of the letter* imports? to wit, in the one, that in the height of their prosperitie and jollitie they should suddenly be surprised with anxietie and distresse, that should dash all their glory, and mar, yea utterly damp all their mirth: in the other, that they should have no more joy or comfort in ought, albeit they had *Day-light*, or *Moon-light*, or *Star-light*; then as if the whole Heaven over their heads were totally darkned, and those glorious Luminaries all utterly extinct. Take one place for all, wherein most Interpreters agree, and against which there can be no exception. It is said, Rev. 6. 12, 14. *Upon the opening of the sixth seal, there was a great Earthquake, and the Sun became like a sackcloath of hair, and the Moon became as bloud, and the Stars of Heaven fell down to the Earth, even as a Fig-tree casts its green Figs when its shaken with a mightie wind; and the Heavens went away like a scrole, when it is rolled up together; and every Mountain and Iland were removed out of their place, &c.* much whereof is borrowed from Esay, 34: 4, and is all spoken as the most and best Interpreters unanimously agree of that great and strange change, that was wrought in the World, upon *Constantines conversion to the Christian Faith, the abolition of idolatrie* generally before professed, and *the profession of Christianitie* setled in the room of it; together with *the conservation of the Pagan partie*, that so possest the minds of men great and small, high and low in all parts, as if the whole world had ben turned upside down, as the Cynik said it would be shortly after his decease, and willed them therefore to bury him with his face downward; and as wel the Heavens above, as the earth beneath, had with a most violent concussion ben shaken and removed out of their wonted places: albeit not any of those particulars there recited were in likelyhood literally then effected. For of *the last day of the World* the subseqent *Prophecies* will not permit it to be expounded.

Diogenes Laert. *l.* 6.

Now to apply this and the former instances to our present purpose; when Deborah saith, *The Stars fought from Heaven, the stars from their ramparts*, or *terraces*, or *parapets*, or *higher works, fought against Sisera*; It is by Peter Martyr, Junius, Piscator, and who not? after Joseph the Jew, expounded of such *storms and tempests*, with *gusts of wind, showers of hailstone and*

Antiq't. *l.* 5. *c.* 1.

rain,

rain, cracks of thunder; flashes of Lightning or the like: such as that was in Egypt, Exod. 9. 23, 24. that at Gibeon Josh. 10. 11. and that described, in likelyhood, at the destruction of Pharaoh and his troops, Exod. 14. 24, and 15. 6, 7. Psal. 77. 16. 18. So vehement and violent, that all the powers of Heaven might seem to concur and joyn together in the encounter with, and the assaults of Sisera and his forces: tho it be not therefore necessarie to imagine, that the Stars had any particular employment in that Action; no more then *the Sun* or *Moon*, or *Stars*, in those other before described. That some such storm is there intended, is the more probable, in regard of that which is there subjoyned that *the river Kishon swept them away*; being raised up and swelling in likelyhood by the abundance of rain, that then suddenly fell.

But let us grant Mr. Swan, which yet cannot be proved; no more then that there ar מסלות *ramparts*, or *terraces*, or *parapets* in Heaven; that the *Stars* had such a particular employment in this businesse; will this, think we, be a sound Argument? *God did sometime extraordinarily, and for ought can be said, miraculously make use of the Stars to defeat some forces: Ergò Stars have an innate power from their original stampt on them by God to do much mischief, and to overthrow Countreyes and Kingdomes.* Or may not one upon the same ground reason in this manner? *Christ made use of clay tempered with spittle for the opening of the eyes of one that was born blind*, John 9. 6. *Ergò clay tempered with fasting spittle hath a singular facultie and innate vertue given it by God, to cure such as are born blind, which Christ doubtlesse well knew*, otherwise he would never have made use of it to any such purpose. The one Argument is sure enough every whit as good as the other, and it may evidently shew, what pass they ar at, that ar fain to fly for want of sounder Arguments to such sory shifts as these.

But Mr. Swan proceeds to demonstrate unto us, taking in Sr. W. Ralegh for his second, how *Mars*, that *fierce and furious* fellow is able to *subvert any Kingdome or State*. For after a long discours, how *the Stars work upon elementarie bodies*, and so mediately *upon mens souls*, their minds and their wils; (which you must remember, must be according to such faculties, as our Wizards have assigned them: for ye must of necessitie, as Mr. Lilie pleads, *grant them their principles*, tho they be not able to prove them. pag. 20

them:) [Hence ſaith he, it comes to paſs, that in places where the preſent ſtate of things is apt to kindle into a combuſtion, there Mars being powerful in operation, doth ſometime ſow the ſeeds of War; or the Aire being out of tune by bad influences of Planets, cauſes not onely many ſickneſſes, but ſtrange diſorders of minds, which breaking out into act, do many times diſturb States, tranſlate Kingdomes, &c. For when the Aire is diſtemperately heated, then it is for certain very apt ſo to diſorder and drie up the bloud, as to breed much choler red and aduſt; this ſtirs up to anger, with thoughts of furious and violent actions; whence War, from War Victorie, from it change of Common-Weals, and tranſlations of Kingdomes, change of Laws and Religion, New Lords, new Laws.

Have we not an ocular demonſtration of what was before ſaid, of the *Power that the Stars have over Perſons and Peoples, Kingdomes and States?* But I ſuppoſe we ſhall not need to borrow great Alexanders whiniard to cut this *Gordian knot* aſunder, any ſory whittle will ſerve the turn. In a word Sir, you beg ſtill the queſtion, you preſume what you ſhould prov, that which you know is denied, and muſt ſtil be denied until it be proved, that the Stars *have ſuch bad influences*, that is, as before you explaind your ſelf, *Powers and faculties ſtampt in them by God.* Now this we deny, and for us to deny it, is enough. You that avow it, mvſt prove it. And this Mr. Swan will as well be able to prove, as Mr. Lilie his Client, that *the good Angels told holy men ſo*; or Mr. Johnſon his *Antagoniſt*, that *God told it to Adam*: Now this barely denied, cuts clean away the dependance and conſecution of all that follows after and is inferred thereupon. Here therefore we might juſtly without more ado ſet down our reſt, and eaſe our ſelves of further labor: Howbeit to manifeſt the impietie of this groundleſſe conceit, and the frivolouſneſſe of theſe ſpecious pretences, we ſhall take a little pains to wade ſomewhat further in diſcuſſion of theſe their *Aſſertions*.

Firſt therefore, whereas Moſes tells us, and God himſelf by Moſes, that God at the firſt made *all things good*, yea *very good*, Gen. 1. 30. Yet Mr. Swan and his Clients tel us, it is not ſo. *God created ſome ſtars* and *Planets with a malignant power ſtampt in them by their aſcendencies, conjunctions, aſpects, and eclipſes, &c.*

coming

coming as constantly and certainly at set times, as day and night, sommer and winter, by that cours that God entred them into at first; and working as necessarily, as fier heats and burns, where it meets with combustible matter, to instil into Adams issu that should be bred and born under them, yea or live under their pretended regiment, whether he stood or fel, *a vehement inclination*, and *strong disposition* in some *to furie*, in some *to folly*, in some *to thievery*, in some *to lecherie*, and the like: as also to produce *plagues*, *seditions*, *insurrections*, *changes of State and Government*, and the like *epidemical evils*, in those *Climates and Countreyes*, unto which they have *special relation*, without respect to any *notorious wickednesse*, or *haynous delinqencies* reigning in those regions. Now consider we seriously, and sadly withall, what an height of impietie this may raise up mens spirits, prone enough by nature to entertain and imbrace any conceit tho never so vain tending thereunto. For when any such judgement in an excesse more then ordinary, of mortalitie, famine, war forain or intestine, shall befal a people, and Gods faithful Ministers shall enform them, as Paul those at Corinth, 1. Cor. 11. 30. that such evils befal them for such and such sins, as they observ to be rife with them, and to reign among them; may not men trained up in these *Schools*, and drencht with these *Principles* tel their *Teachers*, that it is a fond and frivolous fancie, to tel them, that *those evils befal men for their sins*; for that these things were *in the cours of Nature necessarily produced by* the *Stars*, and must needs therefore *in their set times as certainly come, as the Sun keep his cours, whether men did well or ill?* Ye see, what a prone and plain path to *impietie* and *contempt of Gods judgements*, is paved out by these dreams and dotages, and made not slick and smooth onely, but even steep and slipperie, to work the downfall and breakneck of mens souls. What Engine more efficacious could the whole Court of Hell devise, to keep men from *repentance* for their sins, when God by his judgements cals upon them for it then this? Which we may therefore deservedly deem to have come out of the Divels Forge; for this end and purpose there contrived, by holding men in *impenitencie* to help to fil Hel.

2. We might demand of Mr. Swan, who made that *third*

Planet Mars, so powerful in operation, and of so bad influence, as wel as of his Client Mr. Lilie who hath made that *fixed Star the Buls-ey* to be so *hot fierce and furious*. It was those in likelyhood that so Christned him, and dedicated him thereby to that furious deitie. God, we are sure of it, never so named him; nor, that can be proved, ever gave him such power.

3. *Mars*, saith Mr. Swan, works thus in such places, *Where the state of things is apt to kindle into a combustion.* and doth not Mars by his innate power, and powerful operation over mens genitures from their very birth design and dispose them thereunto? Or doth not your Client Mr. Lilie tel us that *the former Eclipse of the Moon that we had the last year, being in the beginning of Libra a turbulent and evil signe, and its greatest obscuration falling near or fully in the seventh House, is without doubt the forerunner of many tumults and desperate designes, that shall terminate in the blood of those that contrived them?* and that without any such proviso, *where a state is apt so to kindle?* Yea may we not wel say, that *those mens predictions are fit matter to kindle men into combustions?* Since that from a multitude of instances it may be made evident, that by such courses, people have been incited and animated unto insurrections and rebellions, that which Agrippa sometime minded Augustus of.

Pag. 14.

Dio. *l.* 42.

4. If by such means, to wit, of *overheating mens bodies, breeding abundance of Choler aduſt* in them, *Mars* is wont *to produce War and change of States*, and the like; Why should we not have *War* and a *change of State*, so oft as we have any extraordinary scorching hot Sommer? For from the same causes why should not the same effects flow? yea according to this deduction, the danger of *change in States*, should arise from none but such as ar cholerick and hastie; whereas it proceeds rather oft times from close and reserved persons, men of a divers constitution: whence it was that Cesar said, *He feared more those meager pale fellows Brutus and Cassius, than Antonie and Dolobella.*

Plut. *apoph.*

5. If the *Efficacy* of *the Stars* hang upon such loose links, as the long chain, (the longer, and the more links, the weaker) of Mr. Swans *sorites* consists of; how uncertain must his Clients *Predictions* all of them proov? which yet with such confidence they are wont to give out, as hath formerly ben shewed. *Mars*

doth,

doth sometime sow seeds of War, (not *ever* belike then.) and, *Disorders of mind breaking out into acts, do many times* (not at *all times*; or necessarily then) *either disturb States, or work some mulcky disaster*; (but not unless they *break out into action*; nor then this or that *disaster* more then any other;) and again, *Choler adust stirs up anger*: (but not necessarily, unless it be stirred) and *anger breeds War*; (and so oft as men at once angry, must War needs ensu?) and, *from War comes victory*; (not always neither: how oft do forces come off with eqal loss on either side?) & *from Victorie proceeds change of Common VVeals and translations many times* (not *always* belike then) *of Kingdomes*. But how many fights may there be, yea and victories too on either side, between *State* and *State*, (I spare instances) and yet no change of *State* with either? And what an heap of *Inferences* are here packt and patcht up together to make up Mr. Swans *Sorites*, no one whereof hath any necessary connexion with another? for men may have store of Choler, and yet not be angry; be angrie, and not not fight; fight, and not overcome; overcome, and not change State, or translate Kingdom. Whereas in a *Sorites*, if any one *link* fail, the conclusion is of no force. So that we may well say here as Plinie in somewhat the like case, *Solum inter ista certum est, nihil esse certi*, *there is no certaintie of ought in these things, but that nothing is certain.* *Hist. Nat. l. 2. c. 7.*

6. If *the Planets* work for *the subversion of States* by no other way then this, how is it that Mr. Swans Client tels us in his *New Ephemeris*, [That when Saturn is got into a Regal sign wherein he hath no right of Dominion, he stirs up in the minds of many men in the Regions subject unto that Signe a desire to rule like a company of Kings and Tyrants, and to back their crooked actions by force, power, impudencie, and a kind of severe reverence of their Persons, while they mind onely a continuation of War for maintenance of their present greatnesse; and they that govern regard more the filling and cramming their purses and coffers with gold and silver, then the business and common good of the Nation: at which time there will be much breach of trust; —— the Air dark and dry, and much cold wether:] and all this not from *the constitution of mens bodies*, but from *the Regalitie of the Signe*. Where, Sir, you see *the*

Planets and *the Signs*, working another way, and in another manner on *mens minds* then you tel us; and causing disturbances as well in *cold* wether as in *hot*. And again in his *Dark yeare*, pag.8. [That Saturn and Jupiter doe change and overturn many humane affairs, and do work diversly therein when they change from one Triplicitie to another, and that having ben for some 200. yeers in the Waterie Triplicitie, they are now entred into the Fiery Triplicitie, and will therein continu for almost 180 yeers; during which time, as Water and Fier ar contraries; so the Actions of these times to come wil be qite avers to what was in those times past.] So that Mr. Swan must invent some new way to shew, how those his imaginarie *Rulers* of humane affairs *do subvert and change States*, as wel in their *waterie Regiment*, as in their *fierie Reign*; as wel by *rheumatik and phlegmatik humors*, as *by superabundance of choler adust*.

Little pleasure therefore in fine hath Mr. Swan done his Clients by all this his long discourse, and the sandie chain of his sory *sorites* consisting of so many *links*, not one of any necessary coherence or connexion with an other. For suppose we should, to do Mr. Swan a pleasure, grant him over liberally, as much as he here presumes, and would either crave of us, or obtrude upon us, to wit, that *the Planets by some malignant qalities do work upon mens bodies, and by this means also disturb their minds, and so make them to do such and such things*. Yet would this be sufficient to justifie that Art of judiciary *Astrologie* or *Astromancie* rather, which he hath here undertaken to defend? How many courses ar there by these Wizards his Clients generally professed and practised, which this his Argument drawn from *the Celestial creatures working upon Elementary bodies, and by mens complexions or constitutions upon their souls and minds*, will not reach?

And first here, how came it to pass, that Mr. Swan forgat the principal Occasion of his present Discours, the matter of *Eclipses*? Why did he not as wel undertake to demonstrate from *the grounds of Nature*, and those *irrefragable*, that these *Eclipses* have such an innate power in them to produce such terrible *Effects*, as his Clients ascribe to them; as that *Mars*, that unruly and turbulent *Planet* by disaffecting mens bodies to distemper their souls, and so disturb and subvert States? But the task belike

belike was too difficult for him to undertake: or els he was loath, as *Whartons Whipper*, of his friend Mr. Lilly, by ſuch dealings to make his people as wiſe in theſe matters as himſelf. The preſent Occaſion of the next dayes *Eclipſe*, for which the *Sermon* was prepared, one would have thought ſhould have reqired this rather then that, concerning which his peoples thoughts were then wholy taken up, without regard of *Mars*, a *Planet* it may be, that the moſt of them never heard word of before.

Beſides, there is an other matter of much concernment; for it is a principal pillar, on which the ſupport of his Clients Trade mainly dependeth; to wit, the Cogniſance of *Queſtions*; which tho (ſaith Mr. Lilie) *Many have no conceit of, and ſuppoſe Ptolomey did not approve*; yet *if the Centiloquium be his, the Queſtion is ended*: but *whether he did approov or no; if Art ſince his time have found out more then he knew, (all Aſtrologie was not buried with Ptolomey) it is not to be rejected.* And indeed, what ever ground there be for it, as a young Attorney ſometime that went very brave, above the moſt of his rank, being demanded how he could maintain ſuch apparel, made anſwer; that *He maintained not his apparel, but his apparel maintained him*; (what thereby he ment the Satyriſt wil ſhew) ſo this here muſt be maintained, becauſe it maintains them. The buſineſſe is this their Clients repair to them when they have loſt Linnen, Pewter, Plate or ought elſe, to know what is become of their goods; a Mans ſervant is run away from his Maſter, and his Maſter would fain know which way he is gone; a man hath a mind to a woman that may be his wife, and he would know, whether he be like to obtain her or no; a woman that hath a ſuiter, whether ſuch a match will be ſucceſful; one intending the Sea, whether the voyage will be advantagious; ſome that have friends or other relations abroad at Sea, or in forain parts, for theſe and the like purpoſes repair for reſolution to Mr. Lily, he acknowledgeth as much, he takes their money, and tels them ſomewhat what he pleaſes; and *ſometimes* (he ſaith) *he gives them ſatisfaction, and ſometimes he errs*: but their moneyes he hath, and that he is ſure of, howſoever it fall out, or fare with the parties from whom he hath it: it is juſt with them, as it is uſually with thoſe that for ſtoln goods repair to your Newgate-Birds; and thereby for the moſt part they do but make

Prefac. to Engl. Proph. Merl.

Juvenal. ſat. 7

ſome

some further addition to their former losses: and hereof therefore he may say, as the *Parasite* or *cogging knave* in the Comedie, *Hinc questus nobis est ubertimus*, by this cheating course our greatest gain comes in. See Mr. Miltons *Figure-caster*. I forbear to relate what notorious peices of knavery ar reported to have ben practised under pretence of this *Star-advice* in contriving of matches, and bringing of them about by setters made use of for that purpose, money for advice being taken on both sides; because that will justly be deemed a gross abuse of the pretended Art; or to rip up such aspersions as by some *Mercuries* have herein been cast upon Master Lilie, because I deem *Mercuries* and *Merlines* both of a like credit. I shall onely enform you, in what form or manner Mr. Lilie by his own confession is wont to proceed in entertainment of his *Clients* and *Customers* in these cases, and one head to shun prolixitie, shall serv for all; which also, that we may not wrong him, you shall have in his own words. [Our manner of dealing is thus, one loses somewhat; and every man would willingly have his own again, or know which way or by whome it is gone. He comes to us and asks our advice, if we can help him to it again: this, I confess, is the ordinary question and manner of proposall. I think no man ever warranted the goods again; that can not be done.] (That no man ever did warrant it, may justly be doubted; but unless you put them in good hope of it, your custome would soon fail) *onely thus much we do; we erect our Figure, and give answer, Whether man or woman did the fact, their qalitie and shape, domestical or not, to what part of Heaven the things are carried, the probabilitie of being obtained again or not.* and the like you may conceive of the rest of the questions or proposals before mentioned. and all these things in a *Natural* way from the *Stars*, for in all this he assures us that he makes *no use* of ought, but of *Nature onely*. Now here if Master Swan can come in at a dead lift, and make it appear how by *Natural courses* all these matters may be effected, and from such *irrefragable Principles* as he talks of, or reasons thereupon built, and thence necessarily deduced, sound proof may be made, that by contemplation of the Stars and the situation of them, either at the time of the thing done, (which commonly is unknown) or

W.L. *where before.*

Ibid.

of

of the queſtion moved concerning it, Mr. Lilie or any of his complices can frame ſuch *judgements*, as he here confeſſeth they do, he ſhall do him and them Knight-ſervice, and to make uſe of Mr. Lilies expreſſions, *Erit illis magnus Apollo.* Which until he, or ſome other of their *Advocates* ſhal do, both he and the reſt of his conſorts ar in danger juſtly to be deemed no other then *a Crew of cheating companions*, or ſuch as work with damned Spirits. And this they have the more need of Mr. Swans help in, becauſe it is the moſt advantagious branch of their trade. I remember, when during my employment at Lincolns Inne, I lodged in the vacation times with a friend and kinſman in the edge of North-hampton ſhire, there abode not far from thence, but in Buckinghamſhire, one Maſter Sandie a Miniſter, withall profeſſing Phyſick, of the ſame kindred and familie, it may be with *that grave, reverend, and profoundly learned Doctor Napier*, for matter of *Aſtrologie incomparably beyond all the Scholars of other Nations that ever Maſter Lilie was acquainted with:* For I have heard, that he had a brother Merchant in London, that was called Maſter Sandie, as he was, but after King James his coming in, being Knighted by him, of *Maſter Robert Sandie* became *Sir Robert Napier.* This man, as I ſaid, profeſſing Phyſick, when any repaired to him for advice, or he was called out to viſit a Patient, uſed to erect a Figure from the time of the queſtion demanded concerning the partie, and thence to conclude for recoverie or death. & being on ſuch an occaſion, the Ladie where I then abode, lying very weak, requeſted a viſit, to joyn with Doctor Cotta of North-hampton, more to ſatisfie ſome of her neer friends, then any miſdoubt the other had of her recovery, at his acceſſe thither preſently had recourſe to his *Ephemeris*, and after Conſultation with that light, of the Patient, and a little conference with the Doctor, approoved the courſes he had taken, adviſed to continue them, and there might thereby be hope of recovery, haſted away, having taken his fee; after his return home told ſome of her friends, that ſhe could not live a week to an end; which proved otherwiſe: for the Gentlewoman recovered, and lived many a yeer after. Now this man demanded by ſome of his neighbour Miniſters, what ground or warrant he had for ſuch a courſe of *Judiciarie*; all he

had

had to ſay for it, was that *He had received it from an ancient Phyſitian of long experience, and had himſelf found it very ſucceſsful.* and that is juſt as much as Maſter Swan hath ſaid, for the matter of *Eclipſes.*

Laſtly, to paſſe by all other, is not *the judgement of Genitures*, whereof they are termed *Genethliaci*, a principal part of this pretended *Art?* and doth not the prediction of *caſual Events* grounded upon the *Conſtellations* at the time of mens *Nativities*, which have no relation at all to the *Conſtitutions of the bodie*; poſſeſſe a large room, and fill either page uſually in their judgements of Genitures? Nor were it a hard matter indeed to fil up not ſome few pages, but *many* large folioes with inſtances of this Nature. But I will content my ſelf with a few, and thoſe out of one Autor, Rodolph Goclein the younger, (in whoſe ſteps Maſter Swan treades much) a ſtout maintainer of, and ſedulous practitioner in this pretended Art and Trade, as the like in other vanities of the ſame ſtamp with this. In his *Uranoſcopie*, among many other, in the firſt place he preſents us with the *geniture* of a young man a Dane, that ſuffered death for a murther: *That*, ſaith he, having erected a Figure of his Nativitie, *Who could not but ſee, to be portended by the Stars, from the combination of Mars with a violent Star called the head of Algol? For the Luminaries having Mars mingled with the head of Meduſa* (a Monſter which they have given a room in the Heavens) *doth ſignifie according to our Aſtrological Aphoriſmes*, (which muſt paſſe for Divine Dictates) *ſuch as ar to be beheaded*: (not hanged then belike) *and our jovial men could not prevail to ſave him, interceeding for his life, becauſe Jupiter was but weak in his geniture, and in an abject part of Heaven: nor could the VVomen, albeit they alſo aſſayed what they could, doe him any good, becauſe Saturn made the miſchief the more, being retrograde in the aſcendent, and Mars ſeated in his eſſential dignitie*, &c. An other *geniture* he gives us of an other murtherer. *In this Mars*, ſaith he, *culminating in the Weſt with the Stars of Cancer, did ſtrongly ſignifie bloodſhed, and meeting his Horoſcope, did beſides murther to be committed by him, portend impriſonment for it, which for ſix Moneths he ſuſtained: yet for this Trigon of the Moon, Mercury, and Saturn*

and

and Jupiter then Lord of the twelfth Houſe, great Iovial men interceeding for him, he was at length ſet at libertie. But to let all the reſt paſſe, concerning his own geniture, whereof he hath drawn a Scheme, he tels us, that *certain malignant Stars ſcituate in the Angle of the Earth, and afflicting the ☽ Moon in the quadrate Angle of the Weſt, did portend him great danger by ſlips and fals from aloft*: whereunto he adds, that accordingly he had had *two grievous fals, whereby his feet were hurt*; (ſome ſuch *malignant Stars* in likelyhood had Mephiboſheth in his *Geniture*. See 2. Sam. 4. 4. and 9. 13.) and withall admoniſhes men very ſadly and ſeriouſly, *not raſhly to imagine, that they can eſcape and avoid dangers, when they have malignant Stars in their geniture ſo ſituated*: and ſubjoyns, that *unleſſe the one of them had ben ſeated in its dignities, and the ☽ Moon ſupported with the ☍ Trigon of Venus, he had hardly eſcaped with his life. But ☿ Mercurie being in his principal eſſential dignities, conferred on him a Mercurial wit*; (It was well he made him not a thief) *to which the ſextile of Saturn added profound Cogitations*, (ſuch as you ſee theſe *conceptions are*) *and the Sun fervour of ſpirit*; (gallant ſpirits, I hope then all tha tare born at Noon-tide, if no unluckie Planet croſſe it) *Jupiter in the ninth, and ☿ Mercurie in the third Houſe, imported journeyes as well long as ſhort. the Signes were all proſperous and honourable, by reaſon of their beneficial Significatours*; *Mars onely excepted*, (he might otherwiſe have prooved a brave Warrier) *who being Lord of the ninth Houſe, imported at ſome time peril by water*, which yet elſe where he imputes to *the Moons being then in the ſigne of Aquarius, and Wounded with another malignant aſpect*; thus *the Stars* in the Heavens, it ſeems fight together, and wound one an other) *which he called to minde, when being wrecked on the Swediſh Coaſt, he hardly eſcaped with his life*; *but the moſt luckie trine of Venus* (well deſerving therefore the title of a Deitie) *to the ☽ Moon, and the Moon withall haſting in his geniture to the Sextile of the Sunne, did mitigate many calamities to him.* And are not theſe ſuch fop-

peries and fooleries as do juſtly deſerve laughter? Or may we not well deem thoſe *given up to ſtrong deluſions to believe lies*, that give heed to ſuch frivolous fancies as theſe? or is all that Maſter Swan hath above delivered, of any force to warrant ſuch *ſignifications* and *operations enſtamped upon the Stars*, as this *Doctrine of Genitures* extends unto? which out of this Autor I the rather relate, for that Maſter Swan in his Inference annexed unto his former diſcourſe, takes up the ſame words and taunting termes uſed by him againſt thoſe, that taxe and deride theſe fond and bold fancies, or refuſe to afford them credit.

For albeit all that he hath herein produced, be of no force or uſe to ſupport the main tottering Fabrick of this their groundleſſe Art; yet as if he had done them a ſtout piece of ſervice, and cleared all their never yet prooved, nor ever to be prooved, *Principles*, he breaks forth into an Exclamation and Declamation againſt all thoſe that do not acknowledge the Truth of them, and that deride them much more.

Pag. 21. *All which*, ſaith he, *is very plain*; (*and plain dallying and playing* indeed; and yet neither *plain dealing*: for concealing much of what is by them averred; nor found arguing and debating; for preſuming what is to be proved) *and yet there be ſome*, ſaith he, *ſo full of ſcruples, that they altogether oppoſe this manifeſt Doctrine*: (to wit, that *God endued the Stars with malignant properties, when at firſt he made them*; which muſt needs be *manifeſt*, becauſe himſelf, his *Clients*, and ſome their *Patrons* ſo ſay,) *others ſo full of ſelf conceit*, (becauſe they reliſh not all that you and your Wizards ſay) and *Epicurean ſecurity*, (ſuch as God by Jeremie encouraged his People unto, *not to dread ſuch vanities*) *that they wickedly deride it*, (*deride it* indeed deſervedly; for it is worthy of deriſion; yet not *wickedly*, no more then Eſay, and by Eſay God himſelf did, Eſay, 47. 12, 13.) *Whom we leave* (ſaith he) *to play the fools with their fond fancies, frivolous frumps, and affected deriſions*. We well underſtand your friend Gocleins Language, from whom you borrow all this. but Sir, be pleaſed to know, that thoſe whom

you

you ſpeak of, ſome as good men, and as wiſe as either Goclein or your ſelf, do no more play the fool in deriding the fond and impious fancies of thoſe whom you Patronize, then did Elias in deriding *Baals Prieſts and Prophets*; 1. King. 18. 27. Or Tertullian in dealing after the ſame manner with *the Valentinians*, whoſe *fantaſtical conceits* were juſt as theſe of your Clients, no leſſe impious then ridiculous. But you conceive us to be ſuch, as *want rather a little Hellebore to cure our brains, then force of reaſon by Arguments and Demonſtration to inform our judgements.* And indeed by this diſcourſe you have ſufficiently, yea abundantly ſhewed, that you ſo deem of us. For how little force of reaſon there is in any of your *Arguments*, to convince any man, that will not renouncing his own reaſon, ſwallow down your *Principles*, admitting them upon your bare word without proof, will (I hope) eaſily appear to any one, not foreſtalled with prejudice, by what hath been here returned thereunto. Pag. 21.

But *ſuch a one*, Maſter Swan ſaith, *he thinks was Pericles that great and famous Athenian*, he ſhould rather have ſaid, that *crackbraind fellow, one that wanted a little Hellebore to purge his brains, and that loved to play the fool with his own fond fancies and frumps.* For ſuch they are among whome he ranks Pericles. for which his cenſure of him, ſome it may be will deem that himſelf may need as much Hellebore as all Anticyra will yield. The Story of him he relateth in effect as I have before delivered it in dealing with Maſter Lilie, the cloſe whereof is, that when upon a *Solar Eclipſe* falling out as he was ſetting foot on ſhipboard, the Maſter of the Ship was therewith much diſmaid, he caſt his cloke over his face a while, and then taking it away again, aske him [If he had *ben ever* a whit the worſe for it: *or, as Maſter Swan renders it*, whether it portended ought, which the Maſter denying, no more ſaid he, doth this Eclipſe; *or rather*, there is no difference between the darkneſſe cauſed by the Eclipſe, and that which was cauſed by his cloke, ſave that there was a greater body between the Sun and his ſight in the one, then Ibid.

there was in the other.] Now howſoever Maſter Swan is pleaſed to taxe this in Pericles that noble and intelligent Greek, as *ſurely an over bold preſumption*; yet doth not Maſter Swans Sentence ſo peremptorily pronounced ſo aſſure me of the cqitie and reaſonableneſſe of it, but that I dare undertake the juſtification of him therein, and profeſſe my ſelf to be therein of the ſame mind with him, eſpecially had he put but ſome *thick cloud*, or the body of the *Earth*, in the room of his *cloake*. To which purpoſe, having ſome neighbours at Supper with me the evening before that expected *Black Munday*, when upon ſome ſpeech of the *Eclipſe*, that was to fall out the next day, I perceived ſome of them ſomewhat fondly affected therewith, I told them that there would be *an other Eclipſe, within leſſe then* 24. *howers after it, that would be far greater then it, and would laſt at leaſt twice as long as it*. Which when they wondred much at, I aſſured them it would ſo fall out, albeit that their *Almanackes* had tooke no notice, nor made mention at all of it. In fine, to put them out of their wonderment, I told them, [We were already then entred into ſuch an Eclipſe; yea had ſuch an one every night in the yeer. the one being no other then a depriving of us of the Sunne-light in part for a while by the intervention of the body of the Moon paſſing between us and it; the other a depriving of us of the ſame Light totally, for a farre longer ſpace of time, by the interpoſition of the body of the Earth, between us and the Sunne. And there was therefore no more matter of dread, or diſmall preſage in the one then in the other.]

Pag. 21. Yea but, ſaith Maſter Swan, *the effects of this Eclipſe brought not onely miſerie upon his own Countrey, and diſhonour upon himſelf, but did put even all Greece under the ſad calamities of a long laſting war*. And Maſter Lilie his Client begins his *Dark yeer* with the ſame obſervation. [It was (ſaith he) as wiſely as truly obſerved by the learned Thucydides, that ſome yeers before thoſe three and twentie yeers Peloponneſian wars of the miſerable Greeks among themſelves;

themſelves; wherein every Citie or Common-Weale of Greece, was in one kind or other engaged; that thoſe things which in former times there went onely a fame of, tho rarely in fact confirmed, were then made credible, by the enſuing wars of the Grecians one with another. the forerunners of which qarels he ſayes were theſe; Earthqakes generally to the greateſt part of the World, and moſt violent withall, Eclipſes of the Sun oftner then is reported of any former times, great droughts, &c.]

Our firſt work here ſhal be, to rectifie the relation, and deliver the truth of the Storie. Thucydides therefore endeavoring to ſhew, that the *War*, which he intended to write of, was in divers reſpects not matchable onely unto, but even greater then any that had gone before it in Greece, whereof any record was extant, ſaith, that *Poets* by their *Fictions* uſed much to enhance the greatneſſe of thoſe *Wars* whereof they wrote; and *Hiſtorians* alſo themſelves oft times related many things upon *bare reports beſides the truth of the things reported.* But thoſe ſtrange occurrents before mentioned made this Story the more remarkable, not that *were forerunners*, as Maſter Lilie renders him, or, as he ſaith, *went ſome yeers before*, that is but his own gloſſe; but ἅμα τοῖσδε τῷ πολέμῳ ἅμα ξυνεπέθετο, *that did together with that VVar fall in or fall ont*, (for the Greek word will bear either, of Maſter Lilies notions neither) were not the *forerunners*, but the *concomitants* of it, or *concurrent* with it. But what do I talk to Maſter Lilie of Thucydides his Greek, who underſtands not ſo much as one of his own fellow Wizards Latine, as hath formerly ben ſhewed. Now among thoſe things that fell out during the time of that War, or that *fel in with it*, ar reckned up, *Solar Eclipſes* more freqent then in former times: the more in likelyhood then obſerved in regard of the preſent ſtate & condition of the times wherein they fel out; whereof 2 onely ar by Thucydides mentioned, the one in the *firſt*, the other in the *eight yeer* of that War: *Earthqakes*; whereof *one*, that did much miſchief, in the *ſixth*, & *two* other leſſe conſiderable in the *tenth yeer* of that War: *droughts*;

and

and *dearths* following them, now and then lightly touched. But one of the moſt remarkable Occurrents of thoſe times was *a Peſtilential diſeaſe*, which taking its riſe in *Ethiopia*, fell down from thence into *Egypt*: then out of *Africa* ſtrook over into *Aſia*; whence croſſing the *Midland Sea* into *Europe*, it arrived at *Athens* in the *ſecond yeer* of that Warre; where it continued for *two yeers* in great force; and in the *fifth yeer* breaking out again, continued about a twelve-moneth; yet not ſweeping away ſo many as formerly it had done; the manner of it being by obſervation, better diſcovered, and means of remedie and recoverie, accordingly deviſed and made uſe of with ſucceſſe.

Theſe Occurrents therefore, as appeares by Thucydides his expreſſe terms, ſeconded with his punctual Relations, were *Comitants* of that Warre; and *fell within* the limits of it, not *forerunners* of it, and that *by ſome yeers forepaſt*, as Maſter Lilie, or the partie from whom he had it, do miſreport and belie that Noble Hiſtorian. But with the reſt of thoſe Accidents at preſent we have nothing to do, with the *Eclipſe* onely we now deal. *The Effects whereof*, ſaith Maſter Swan *brought miſerie upon Pericles Countrey, diſhonour upon him, and the Calamities of a long laſting Warre upon all Greece*. Where I might aske Maſter Swan what diſhonour it brought upon Pericles, who lived and died in high repute.

It is true, that after the VVarre was begun between the two prime States in Greece, jealous either of others greatneſſe, having now found occaſions to picke Qarrels either with other, and the Spartanes having invaded the Attike Territories, Pericles perſwaded the Athenians to ſit qietly, fortifie the Citie, ſend out onely ſome to make light skirmiſhes, and intercept their ſtraglers, but to bend their main Forces by Sea to invade the Spartanes and their complices, which would make the Enemies Countrey the ſeat of VVarre, and enforce them to call home their Forces. To which purpoſe himſelfe in Perſon ſet out with a great Fleet:

And

And howſoever Plutarch ſaith, that in that Expedition *he performed nothing worthie of ſo great a Preparation, nor did anſwer the Peoples Expectation*; yet doth Thucydides a judicious VVriter, approove of his Advice; and affirms that he did more dammage and detriment to the adverſe Partie, by waſting their Countrey, before he returned, then to his Countrey men they by their incurſion had done. Howbeit the people indeed more ſenſible of preſent loſſe, then of future emolument, and of their private affairs then of the publicke concernment, the VVarre ſtill continuing, began to mutinie, and to exclaime againſt Pericles; the poorer ſort, in regard of the dammage they ſuſtained, and the difficulties they were driven to in retiring to the Cittie, the richer ſort, becauſe their Countrey Farmes were ſpoyled, underhand inciting the rude multitude to crie out againſt Pericles, as if through his evill advice they ſuſtained all that they ſuffered. VVhereupon by the major number of *Votes*, (for it was *a Popular State*) Pericles was at the preſent put beſide his Command, and Fined in a great ſumme of money, which he inſtantly making no reckoning of it, did not unwillingly pay, but according to the mutable minds of the multitude, readie to turn to and fro as variably as either VVinde or Tide is wont, at a ſecond Court or meeting not long after was the ſame Pericles created *the Commander in Chiefe*, of all the Athenians Forces: in which Command he continued to his dying day; and ſo prudently mannaged the Affairs of that State, that Thucydides, tho a prime Man of a contrarie Faction, by Pericles prevailing exiled, and in that his Exilement writing his Storie, this part of it at leaſt, after Pericles his deceaſe, and no partiall Man conſeqently in his behaiſe, ſticks not to affirme, that the ſwarving from thoſe courſes that Pericles had ſet on foot while he lived, by thoſe that ſucceeded him in place of Command, but not in Politicie and prudent diſpoſall of Affaires, brought not diſgrace and diſhonour onely, but deſtruction upon divers of them, and utter ruine almoſt

upon

upon that State. VVhich the rather I obſerve, to ſhew the groſſe partialitie and malignitie of theſe men, that regard not what they ſay, or write to the diſgrace of thoſe, that have in any kinde deſcried, or diſcovered and oppoſed their Fancies. For why ſhould *the Effects of* this Eclipſe be ſaid to have fallen foul upon Pericles, of whoſe valour and integritie, prudent and eqall carriage of *State Affaires*; Thucydides himſelf, a Man as well judicious as ingenuous, tho of an other ſide ſometime in the State, and by means of him and his friends for a certain number of yeers ſeqeſtred, yet affords a moſt ample Teſtimonie, by evidence of Truth evinced; rather then on Cleo that baſe turbulent Fellow, or Demoſthenes (not the Oratour, but another) that headie, raſh and unadviſed Commander, and others of the like ſtamp, who out of by-reſpects to their own private ends, fed the Peoples vain humours with ſpecious pretences, and while none durſt oppoſe their Propoſals, for fear of being deemed Malignants, and Enemies to the honour of the State, put them upon ſuch inconſiderate Deſignes, as brought not ſhame and diſhonour alone, but ruine and deſtruction alſo upon ſome of them; Why, I ſay, ſhould that *Eclipſes* diſmall *Effects* be ſaid to have lighted on him rather, then on them, but becauſe Pericles had manifeſted his contempt of thoſe ſuperſtitious Conceits, which afterward in that very Warre prooved fatall and deſtructive to Nicias and the forces under his Command, whereof mention is before.

Yea, but the *Effects of this Eclipſe*, whether they lighted ſo upon Pericles or no, *brought miſerie upon Athens, and calamitie by a long and grievous War to all Greece.*

Of

Of the *Original* of that *war* we have ſaid ſomewhat before; & ſhewed that it was on foot before that *Eclips*, having ben alſo ſome good ſpace of time in brewing and breeding ere it brake out, as Thucydides declares at large throughout his whole *firſt Book*, the *Preface* introductory to it onely excepted. Nor was Thucydides ſo ſelie as theſe men would make him, as to aſſcribe either the *VVar* it ſelf, or the continuance thereof unto ſuch occurrents as were but the *concomitants* thereof. Yea ſuppoſe we, that that violent *earthqake*, and that terrible *Eclipſe*, had both faln out before that war was begun. as it had ben abſurd to ſay of ſuch an *Earthqake*, or of any *Earthqake* whatſoever, that it had by an innate efficacy produced that *VVar* that then enſued; or that any *earthqake* hath an inbred faculty, by vertu whereof it is able to produce *VVars*, as *dronght* doth *dearth*, yea and neceſſarily in the courſe of nature ſo doth: In like manner is it no leſſe abſurd for any man to attribute the like efficacie to that, or to any other *Eclipſe*, unleſſe he be able to render ſome reaſon as wel for the one as for the other. And he that ſhall conſider the occurrences of thoſe times, as they concern the Athenian State, looking on them, not with an *Aſtrological*, but a *Theological eye*, as it behooved Mr. S. to have done; when he ſhal have read in Thucydides, an eye witneſſe of what he wrote, how far that heavy viſitation, that ſeized on them at Athens, and from thence overſpread their whole Countrey, not much afflicting any other part of Greece, a ſtrange contagious diſeaſe never known the like before, that weakned them more then the war it ſelf had done; how far, I ſay, it had ben from working any good upon them, that the greateſt part among them took occaſion thereby to break forth into all manner of wickedneſſe, looſneſſe, and licentiouſneſſe, ſpoiling of others, and rioting with what they gat from others, without fear of divine vengeance or legal penalties: as alſo what horrible outrages were in the ſeveral States and Cities committed; no place of ſafety leaſt to any, that was not as forward as others in acting of vilanies; no regard had of faith or oath, or of relations and tials natural, civil or ſacred; honeſtie ſcorned as ſimplicity, fidelity as folly, clemency as cowardiſe; and on the other ſide fraud cryed up as prudence, perfidiouſneſſe as

Thuc. l. 2.

Idem. l. 3.

policie, force as fortitude, cruelty as courage. This ſtate of things, whoſo ſhall ſeriouſly weigh, may with good ground and warrant from Gods Word, yea led by the very light of nature it ſelf alone, aſſcribe rather thoſe calamities, that afterward during that war befel the main body of Greece, that State of Athens more ſpecially (the pride and power thereof ſo impaired and puld down by the Spartan, and they brought ſo low, that they were enforced to beg a peace in moſt ſubmiſſe and baſe manner; and to accept it on moſt diſhonourable and deſtructive conditions, of diſmantling Athens their mother City, and Pyreum their haven town, delivering up their whole Fleet, twelv ſhips onely excepted; and receiving a new government by thirty ſuch as the Spartane then approved, who by them ſupported, ruled according to their own luſt, without regard of Law or right, and exerciſed ſuch extream cruelty upon them, that as Cleocritus avowed, they murdred more of their own countriemen within *eight* months ſpace, then their enemies the Spartans had in *ten* whole *yeers*.) unto the juſt judgment of God and his wrath incenſed againſt them, for their tranſcendent exceſſe of ungodlineſſe and wickedneſſe, not reſtrained, much leſſe reformed, but improoved and enhaunced upon thoſe forepaſt greivous judgments, then to an *Eclipſe* or two coming in a certain fixed courſe naturally at a ſet time, without regard had to any ſuperfluitie of wickedneſſe or ought of that nature in thoſe times. And I deſire any pious and judicious Reader to deem, whether of the two, either are guilty themſelvs, or make others guilty of *Epicurean ſecurity*, as M. Swan from Goclein is pleaſed to ſpeak, thoſe that teach men *not to be afraid of a litle loſſe of Sunlight for a quarter of an hower more then they are of the total Want of it for many howers night after night*, coming in a known natural way as wel the one as the other; but to *fear Sin*, that may cloud the light of Gods countenance towards them, and may cauſe him to withdraw the bright rayes and gracious *ſunſhine* of his favor away from them; or thoſe who would make them beleiv, that *every great Eclipſe*, coming certainly in a ſet time, by ſuch a courſe as God ſetled theſe heavenly creatures in at firſt, draws ever at its tail a long train of inevitable evils by a natural power ſtampt upon them by God, as ſure to enſu, as night

Diodor. *l.* 13. *c.* 107.

Xenoph. *hiſt. Grec. l.* 2.

night folowes the Sunſet, and day the Sunriſing, and to light upon ſuch people and places and perſons as theſe men have aſſigned them unto, without any regard of their doing wel or ill. For it is obſerved by Thucydides, that in that ſtrange infectious ſickneſſe, wicked wretches, when they ſaw that it ſurprized and ſwept away, as wel good as bad, all ſorts alike, they grew to this reſolution, *Let us get what we can by hook or by crook, by right or by wrong, and make merry with what we have got while we may.* and wil not men be prone to make the like inference from theſe Wizards principles? *Theſe evils attend Eclipſes in as certain a courſe as the Eclipſes themſelvs come; and there is no means to eſcape or avoid them by any religious courſe or change of life, no more then by any ſuch courſe the coming of the Eclipſe it ſelf; and it is in vain therefore, whatſoever Mr. S. elswhere tels us, to hope or aſſay by any ſuch courſe to avoid them.* and ſo he takes off the edge, and debilitates the force of all his pious exhortations. See Goclein before.

But pity it was, that Pericles had not ſome of theſe Wizards, as had Xerxes and Alexander, to have enformed him, which of the States, the Athenian, or Spartan, was under the *Suns tutelage* and which under *the Moons*, that he might thereby have ben better enformed of the iſſu of that *VVar*; which had his counſels ben folowed, and thoſe courſes inſiſted on, which before his death he adviſed, might have prooved more ſucceſſeful to his people, then for want and neglect thereof it did; who after his deceaſe being encouraged by ſuch miſcreants as theſe, to engage themſelvs in a forain war, when they had their hands ful enough at home, wherein their forces miſcarried, and their State was thereby exceedingly weakned, were then, when too late, extreamly incenſed and enraged againſt all thoſe that had ſet them upon that deſign, and thoſe more ſpecially, that by their vain predictions had put them in hope of good ſucceſſe; ſome of whom alſo they might the rather curſe, becauſe by folowing their fooliſh, unadviſed and unſeaſonable advices, their Forces (which tho *re infectâ*, yet might have ben brought off with ſafety, as hath ben ſhewed formerly) were utterly deſtroyed. And thus much for the cleering of Pericles from M.S. his inconſiderate and groundles Thucyd. 1. 2.

aſperſions, and our ſelvs from the like, who profeſſe herein to concur with him; as alſo to free Thucydides from ſuch falſe and frivolous relations as M. L. hath endevored to faſten and father upon him, being in truth no other then baſtardly brats of his own adle brain.

But let us at length, after this long digreſſion, that Mr. S. by Pericles cenſured, and M. L. by Thucydides miſreported have put us upon, return to conſider of ſuch further *Scripture-proofs* as Mr. S. hath produced for the juſtification of his *Aſtromancie*.

Pag. 14. *Theſe virtues and powers*, ſaith he, *were at firſt divinely ſtamped on them; and are called in Job* 38. 31. *by the name of influences.* The Greek word is ἐπιῤῥοιαις, from ἐπὶ & ῥέω, *ſuper & fluo, that is, to flow into, or upon; which derivation implyes thus much, that they muſt have ſome object to flow into, or work upon, it would elſe be nonſenſe, to uſe that name of influence.*

But 1. Sir, you ſhould do wel to tel us, where you find the word ἐπιῤῥοιαις, yea or *influence* in the *Text.* the Original, I am ſure, hath none of it. nor hath *the Greek verſion* any ſuch word at all there. that our *Engliſh verſion* hath, not *influence* barely, but *ſweet influences*, I acknowledge. but the *epithet* rather then the *ſubſtantive*, is ſuggeſted by, and deduced from the Hebrew, which hath no more then *delights* or *pleaſances*. the word is the ſame with that 1 Sam. 15. 32. uſed there of Agag. howſoever the Jewiſh Doctors ſome of them, by a tranſpoſition of letters, a trick with them not unuſual, do in either place render it *bonds*. Beſide, that ἐπιῤῥοιαις, as your ſelf give the notation of it, ſhould ſignifie rather *a flowing upon*, then *a flowing into*: as in the *Lords Prayer*, ἐπὶ would rather be rendred, *on*, then *in*. ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. *as in heaven, ſo on earth alſo.* Matth. 6. 10. But this is not unlike, what you have elſe-

Pag. 13. where; where ſpeaking of *Arcturus*, in Engliſh, the *Bears tail*, (for ſuch unruly creatures as *bears* and *buls* have they placed alſo in heaven) you tel us in your margine, it is *a Star ſo called in Job*, as if ſuch a term were found in *Jobs text*, Job 38.

Sphar. c. 10. 33. wherein you follow alſo your Goclein to an hair, who tels us, that *the names of Pleiades, Arcturus and Orion are found in Job, and may be retained therefore without impiety or ſuperſti-*

tion:

tion. What *the Stars* are there mentioned by the names of מזרות כסיל כימה and עש or עיש or what *Stars* or *Conſtellations* are by thoſe terms particularly deſigned, neither the Hebrew Maſters, nor Chriſtian Writers, do generally agree, nor, I ſuppoſe, any the Wiſeſt man living is able certainly to determine. Not improbable is it, that by *the delights* or pleaſances of *Cimah* (be the *Star* or *Conſtellation* what it wil) are ment ſuch *delights*, or *delightful ſeaſons*, as *the ſpring* of the yeer making its entrance by the *Suns* neerer approach about the time at which that *Star* or Conſtellation (be it the *Pleiades*, or what other ſoever els) *ariſeth*, is wont to produce. as on the other ſide by *Ceſil* (whereof ſee on Eſay 13.10.) ſeems to be underſtood ſome ſuch *Star* or *Conſtellation*, at whoſe appeerance *VVinter* is wont to come on, that with ſtormy weather daſheth thoſe foregoing delights, and by froſt and ice cloſeth up the ſurface of the ground, which the *ſpring* had opened before. whence the Month *Caſlew* ſeems to have had its name, being the *firſt winter Month* in thoſe parts. And in like manner *Mazzaroth*, and *Aſh*, or *Aiſh*, ſeem the names of ſome *Stars* or *Conſtellations*, the one whereof aroſe toward the beginning of *ſommer*, the other of *Autumn*. Not that theſe *Stars* did by their appeerance above the Horizon through any *innate qalitie or intrinſecal faculty by God ſtamped upon them*, produce thoſe ſeaſons, or thoſe effects and ſymptomes of the ſame; which it is apparent that the acceſſe or receſſe of the Sun, unto and from ſeveral parts of the world doth reſpectively produce: whence it comes to paſſe, that by reaſon of his approach or remooval it is *ſommer* to ſome parts, when it is *Winter* to others, and *ſpring* to a third, and *Autumn* to a fourth; and ſo backward again; but thoſe by their appeerances in Jobs time to thoſe parts of the World wherein he lived, did ſignifie and give warning of the neer approach of ſuch ſeaſons; and admoniſh people conſeqently to apply and addreſſe themſelvs unto ſuch works and employments, as in ſuch times were moſt ſeaſonable and ſuitable thereunto. So the coming of *the Swalow*, Jer.8.7. and the ſprouting of the figtree, Matth. 24. 32. argu and ſignifie the approach of *ſpring and ſommer*; but neither of them effect either: and ſo *the Sirius*, or *Dog-ſtar*, doth by his appeerance and continuance

with

with us denote the moſt *unſeaſonable time of the yeer* with us for *diſtemper of heat*, and infirmities in mens bodies proceeding from the ſame; whereas yet that affection ariſeth not from any power of the *Dog-ſtar*, of which that great Mathematician M. H. Brigges ſometime occaſionally in conference averred unto me, that in the ancienteſt times it had riſen in the *Spring*, and if the world ſhould continue for a certain number of yeers, the *Dog-days*, as we term them, would be in the very heart of *Winter*, as they alſo in ſome part of the world are at this day: but the exceſſe of heat in thoſe dayes, is from *the continuance of the ſun augmenting the heat of the ayer*, tho upon his receſſe, at that time of the yeer; as in the ſame manner, and by the like proportion, *enhancing the heat of the day*, for ſome time an hower or two after noon, tho then entred upon and having made ſome progreſſe in his declination from the high-
Piſc. *in Gen.* 1. 14. eſt pitch of his exaltation with us. And I encline therefore to the Judgment of that lerned *Scholiaſt*, who thus expounded thoſe words in Moſes concerning the *Sun*, *Moon and Stars*; *Let them be for ſignes*; (to admoniſh men of the Seaſons of of the yeer, and to direct them in their affaires and employments, concerning matter of voyage and tillage, yea and uſe of phyſick alſo) *and for ſet times*, (for ſo the word properly ſignifies, Gen. 21. 2. 2 Sam. 24. 15. Jer. 8. 7. as are *months*) *and for dayes and yeers*. ſignifying or giving notice of thoſe; but producing theſe, as *the Moon* by her proper motion doth *the Months*, the *Sun* by his diurnal and common courſe the *day*, by his annual and peculiar cours the *yeer*. So that M. Swans argument from the word *influence* is of no force, being not at all in the *Text*: nor were it there, would it be of any validity to infer ſuch ſtrange *malignant influences*, as he and his Clients for whom he pleads, would groundleſly faſten upon the *Stars*.

But if all this wil not ſerve, which is all as light as a little thiſtledown or a feather, to infer or enforce ought that Mr. S. ſhould proov and would have, you ſhall have a convincing place, that wil hit the nail on the hed, and ſtrike all ded, and that out of the ſame Book, Job 9. 7. where God is ſaid *to ſeal up the Stars*. And here indeed Mr. S. gives us the words of *the Text* aright: but with ſuch an expoſition, as neither he is able to prove, nor would at all avail him, albeit he could

make

make it good. The ſenſe of the place is, as plain and familiar, ſo as ready at hand, as is rain-water in a ſhower. Let the ſimpleſt man almoſt, of any the meaneſt underſtanding, read but the whole verſe, *To the Sun he ſaith*, (to wit, *ariſe not*) or, *he ſpeaketh, and it ariſeth not: he alſo ſealeth up the Stars*; and he wil eaſily and readily at the very firſt ſight ſee, that *clouding* and *darkning*, *withholding* or *withdrawing of light*, is intended as well concerning the *Stars* in the one branch, as concerning the *Sun* in the other: It is a plain parallel to thoſe places, Eſay 13. 10. *The Stars of Heaven, and its Ceſilim* (the brighteſt of them) *ſhal not give their light: the Sun ſhal be darkned in his ſeting out: nor ſhal the Moon cauſe her light to ſhine forth.* Ezek. 37. 7, 8. *I will cover the heavens, and make the Stars thereof dark: I wil cover the Sun with a cloud; nor ſhall the Moon give her light: all the lightſome lights of Heaven wil I darken over thee; that I may ſet darkneſſe upon thy land.* and Joel 3. 11. *The Sun and the Moon ſhal be darkned; and the Stars ſhal withdraw their ſhining.* It was to the very letter ſo in Pauls voyage from Jewrie to Italie; wherein *neither Sun, nor Stars, for ſo many dayes appeered.* Act. 27. 20. To cite for this Interpretation a multitude of writers (which otherwiſe were not difficult) would be but a great deal of loſt labor, as much as to ſet up a torch or taper at cleer noon-day light, and to caſt ſome good ſtore of water into the Sea.

But let us hear M. Swans *expoſition*. *God*, ſaith he, *ſeals up the Stars, when he keeps back the rain from the watering the earth.* Pag. 13.

I will not preſſe Mr. S. to produce ſome *Autors* of note, that in this his *expoſition* concur with him. which yet if either the courſe of the *context* did back, or other *Parallel* paſſages of Scripture did ſecond, I ſhould not in that regard refuſe to admit and embrace. But I deſire to be enformed from Mr. S. where *the giving of rain* is attributed to *the Stars*, and the *reſtraint* thereof to the *obſignation* or *cohibition* of them. We read in this very Book of Job in Elihues diſcourſe, Chap. 36. 27, 28. *Drops of water the clouds do dril, diſtil, and pour down abundantly.* And Chap. 27. 10, 11. *God in watering the earth wearies the thick cloud, and ſcatters the lightſome*, or *lightning, cloud* is alſo in Gods own words to Job, Chap. 38. 34. *Canſt thou liſt*

lift up thy voice to the clouds, that abundance of water may cover thee? So Pſal.77.17. *The clouds poured down water.* and Pſal. 147.8. *who covereth the heaven with clouds, and prepareth rain for the earth.* and *Eccleſ.*11.3. *When the clouds be full of water, they empty themſelvs upon the earth.* and Eſay 5.6. *I will command the clouds, that they rain no rain upon it.* But I no where find it ſaid, that *the Stars powr down rain*; or that *the Stars are forbidden to give it*, or ſaid to be *reſtrained from yeelding* of it.

This *Interpretation* therefore having no ſtrength at all, either from *the tenor of the context*, or other *paſſages of holy writ*, cannot in reaſon be urged for ground of an argument. Nor again were it admitted, would it help Mr. S. or thoſe whoſe Advocate he is. For what manner of argument wil this be? *God ſeals up the Stars, by keeping back the rain, from watering the earth: Ergò the Stars have a power to work upon the ſons of men, to diſpoſe them in their genitures, ſome to one vice, and ſome to another, to expoſe them to caſualties of divers kinds, and to deſign them unto ſundry ſorts of ill ends.* Would it not be, as they uſe to ſay, to reaſon *a baculo ad angulum, from the cudgel to the corner*? What can from hence be averred of *the Stars*, that may not as wel thence be concluded of the *clouds*?

And indeed this place of Job is juſt in the like manner abuſed, wronged and wreſted by them to confirm their *Aſtromancie*, as is another in the ſame book to aſſert their *Chiromancie* or *Palmeſtrie*, which Mr. L. ſo much magnifies, and of which Goclein (the prints of whoſe footſteps are in Mr. S. freqent) tels us, *it hath great concent with Aſtrologie, and the prediction of it are more firm then thoſe of Aſtrologie are.* I rather beleiv both alike. The place alledged in defence of it, is Job 37.7. which Goclein reading according to the vitious Vulgar Latin thus renders; *Qi ſignat in manu omnium hominum, ut ſinguli noverint opera ſua. Who ſigneth in the hand of all men, that each one may know his works.* Now howſoever Gocl. acknowledgeth that the place *is diverſly expounded as wel by ancient as later Divines*, (and that by thoſe of them alſo who admit the *Vulgar Verſion*) *eſpecially*, ſaith he, *by thoſe that ſet light by Chiromancie*, (as if any *Divine* of note, old or new, Jew or Chriſtian, Papiſt or Proteſtant, commenting on the Text made it look that way) *yet if we look to the Original in the Holy toung, as divers very*

lerned

lerned Hebrews, whom he had adviſed with, had enformed him, it neither could, nor ought to be underſtood otherwiſe then of the uſe and ſignification of the Chiromantical Art. Whereas on the contrary, unleſſe we will tear the words away from the *Context*; (which we ought not to do) and have no regard, either to the common uſe of the *pauſes*, or the ordinary *rules* of *Grammatical conſtruction*, they cannot at all imply, or hold out any ſuch thing; but as all generally underſtand thoſe firſt words, ſpeak *of reſtraint of men from work abroad, & confinement of them to their houſes, by ſuch ſtormy, ſnowie and ſhowrie wether*; of which in the verſe next before; as enforceth the *beaſts to betake themſelvs to their covert, and keep cloſe there*, as it is in the very next verſe after this. And Mercer therefore a man ſingularly verſed in the Hebrew toung and Hebrew Writers, ſaith, that whereas your *Chiromantiks would writhe and wreſt it to their purpoſe, eo nihil facit & extra rem eſt; it makes nothing at all for them, but is clean beſide the matter.* And Cocceius, one whoſe writings generally proclaim him, a man eminently skilled in that language, ſticks not to term them *ſtark fooles* that dream ought of *Palmeſtrie* in that place. *Stulti ſunt*, ſaith he, *qi hîc de Chiromantia cogitant.* But this *obiter*, the word of *obſignation*, or *ſealing up*, hath in either place a manifeſt notion of *reſtraint*. nor doth the one any whit concern *Aſtromancie*; no more then doth *Chiromancie* at all the other: which may as ſoon be found in the Book of Job; as the *Philoſophers ſtone* in the *Apocalyps* of John, where one ſometime told that lerned Divine of Norimberg, he had found *a promiſe* of it in the term of *a White ſtone*, which could be no other then it, Rev. 2. 17. So prone are men to wreſt and writhe the words of Gods ſacred *Oracles* for the gaining of credit to any fancy, that they inordinately affect.

Dilher. *elect.* l. 3. c. 21.

Yea but *it is certainly true, that the time wil one day come, when the whole world it ſelf ſhal go to ruine; before which time there ſhal be ſigns in the Sun, and ſigns in the Moon, and ſignes in the Stars*, Luk. 21. 25. Pag. 12.

I remember to have heard a Court Preacher in Qeen Eliſabeths time, who having made choiſe of that *Text* to entreat of, began his Sermon with theſe words; *It is no ſtrange matter to have the Sun in the Sign; but it is a ſtrange matter indeed to*

have Signs in the Sun. I do not approve such dallying with Scripture. Howbeit I suppose, it may seriously and soberly be said, that it is one thing to have *the Sun in this or that Sign*, which in regard of the *Sign* is a matter of no moment; and another thing to have *Signs*, that is, dreadful and extraordinary apparitions, coming besides or beyond the ordinary course and nature of the creature, in the *Sun*, or *Moon*, or *Stars*, conspicuous and obvious to every ones eye. Within which compasse cannot be forced, either *Eclipses*, because coming in an ordinary set cours, and in a necessary natural way, nor *conjunctions of malignant aspects* (if any such were) because not apparent unto any but such, as apply themselvs unto this vain study. But because Mr. S. frames no *Argument* from hence, we shal so let it passe. Suffice it shall, to have intimated, that *the Signs* there spoken of are much discrepant from those *Signs of Heaven*, which we have now under debate.

Pag. 16. Yea but *David saith*, Psal. 111.2. *The Works of the Lord are great, sought out of all those who have pleasure therein. And as was*
Pag. 17. *Davids doctrine, so was Salomons practise*, 1 King 4.11, &c. *For he was wiser then all men, then Ethan, and Heman, and Calcal, and Darda; and he spake of trees, from the Cedar in Lebanon to the Hyssope that springs out of the wall; as also of beasts, and fowl, and creeping things, and fishes.*

But because all this will not help to make Salomon a member of the society of *Astrologers*, and a brother of their profession. for all this skil is without their verge, and far beneath the Sphere of their *sublimated Science*; yet to fetch him in, that he may grace the *Society* and *Brotherhood* of them, they fly to the *Apocrypha*; and from *the Book of the Wisdome of Salomon*, falsly so termed, the work of a *Nameless and unknown Autor*, Chap. 7. v. 17, &c. in the person of Salomon, Mr. Swan sings us the same song, that M. L. his Client before sang in the very
Pag. 17. *entrie* of his *Preface* unto his *Dark-peer*; *I know how the World was made; and the operations of the Elements; the beginning and the end, and the midst of times; the alterations of the turning of the Sun, and the change of the seasons; the circuit of yeers, and the positions of Stars.* (for which M. Swans Printer hath put in *possessions*; he may mend it, if he please, in his next impression; the *Composer*, it may be, dreamed of their *houses* in heaven,

that

that were not, he thought, fit to ſtand without tenants) But thus they both; and ſo far Mr. L. who tels us, that *from the ſenſe of theſe verſes it may be inferred, that the Science of Aſtrologie, or influences of Heaven, are clearly intended, and the Art lawful; elſe the wiſeſt among mortal men would not ſo ſignificantly have mentioned the Poſitions of Stars. for no man can know the operations and virtues of the Elements, except by Aſtrologie: and a Poſition or figure of Heaven is needleſſe, unleſſe from thence a judgment be derived.* So Mr. L.

But, Sir, you ſhould proov that Salomon ever ſpake this. and unleſſe you be able to make good the *authentick Autoritie* of your *Autor*, (which we well know you cannot do) who makes Salomon ſpeak more, then he would ever have ſpoken, of himſelf; you may do wel to keep him by you, to talk out of him to thoſe, that wil admit for ſubſtantial witneſſer, *againſt whom no exception lies*, all ſuch Autors as you cite, your Grandſire Merlin, and Mother Shipton among the reſt; and not offer to obtrude them upon thoſe, *qi norunt qid diſtent æra lupinis*, that know how to *diſtinguiſh between gold and copper, or laton*, between *currant monie*, and *comical coin*, between baſe *counterfait*, and *authentik records*.

But ſuppoſe *Salomon* had ſpoken thoſe very words, that your *counterfeit Salomon* (not unlike that counterfait Samuel, 1 Sam. 28.) here gives him; yet is your inference thence of no force. for where is there mention of *influences* in the Text? So that as the common ſaying is, *Plus habet rubrum quam nigrum. There is more* oft *in the Rubrik, then is in the Paragraph*: ſo there is more here *in the gloſſe, then is in the Text*; there is more in the *Concluſion* then is in the *Premiſſes*, and your *inference* therefore is lame and feeble, vain and frivolous. Mr. S. his ὑπόφασις, and your *influences*, may both be well returned you with a *never inventus eſt*: and ſhould it any where elſe be found, I ſhall for my anſwer thereunto, turn you over to what hath ben returned Mr. S. urging that term; for your arguings are both alike.

Yea but, *the wiſeſt of mortal men would not ſo ſignificantly have mentioned*, &c. what is that in Engliſh? think we. Some belike ſpeak *ſignificantly*, and ſome *not ſignificantly*, as M. L. now and than; and Salomon himſelf alſo, it ſeems, ſometime elſe-

where, tho not here: but be it what it will be, *So wise a man as Salomon was, would not in such a significant manner have mentioned the Positions of Stars; if the Science of Astrologie were not lawful.* And who denies *the Science of Astrologie*, so far as it considers *the site of the Stars* to be *lawful*? But what is that to your *Judiciary Astrologie*, or *Astromancie* rather? (not unlike
Pag. 64. to your *Chiromancie, its harmonious Consort*, Englished by C.G. Wharton, which you so highly extol) whereby you presume and professe to foretel *certainly and undoubtedly* (I give you your own words) *future contingencies and casualties*; which
Pag. 19. Mr. S. confesseth to be *Gods peculiar*. And in regard whereof you term your *Grandsire Merlins magical and mystical Predictions*, whether he took them from the Stars, or had them from the *Incubus* his Sire, *Prophecies*: tho they may justly be deemed (as Erastus wel in *defence of Savanarola against Stathmio* one of your patrones) rather *mendacinia* then *vaticinia*. But *without* such *Astrologie the operations and virtues of the Elements cannot be known*; and Anaxagoras, and Plato and Aristotle therefore could not belike *know* or *write* ought to purpose of them, because either they were not acquainted with, or did not regard, this magical part of *divinatorie Astrologie*. and *to know the Positions of the Stars is needlesse, unlesse from thence a judgment be derived*: such a *judgment* you mean, I hope, as you and your complices are wont thence to deduce. and so all those *observations* of those *famous Mathematicians*, so sedulously versed in the *Contemplation* of those celestial bodies, and so deeply seen in the *Sideral Science*, such as were Eudoxus of old, and of late our Mr. Brigges, and other of the same mind with them concerning your *Astromancie*, are wholy superfluous and useless; because they receiv not, but reject your groundlesse and fantastical *judgments*.

And here any simple Reader may easily discry the selinesse of your *Arguments*: *The Stars had influences, which Salomon knew*: (tho you find no such word either in Salomon himself, or in your counterfait of him) *therefore such influences as we affign them*; to make men and women vitious and of a naughty disposition. and, *King Salomon knew the Positions of the Stars: therefore King Salomon was acquainted with and approved of such a divinatorie Astrologie as we professe and practise*, in telling people their

their fortunes, and what misfortunes ſhall befal them in their life and at death. and, *The knowledge of the Poſture of the Stars is not uſeful unleſſe ſome judgment be made by it, or derived from it: therefore unleſſe ſome ſuch judgment as we build upon it concerning caſual events to befal people and perſons, unto whom we have aſſigned them ſuch and ſuch ſpecial relations.* What young novice, or punie freſhman, that hath travelled in *Logik* no further then his *Seton*, would not be aſhamed of ſuch *Arguments*? But I ſuppoſe Mr. Lilies *Logik* is much at one with his *Greek* and his *Latine*; which latter is ſo mean, that he is not wel able to *Engliſh* his own *Autors* aright, or to ſpeak *tru Engliſh* in Latine terms, as hath formerly ben ſhewed. And yet (which may wel be wondred at) M. Swans Arguments are moſt of them of the very ſame ſtamp, as if the one had taken them from the other. unto whom, leaving M. L. we ſhal now return. He ſuppoſing, it ſeems, that M. L. had not given us enough of his *Alchymie ſtuff*, preſents us with ſome more of it. Wherein *Salomons Ape* too palpably diſcovers himſelf, by vaunting in ſo high a ſtrain, as *Salomons Wiſdome* would never have ſuffered him to aſpire to, ſo long as it remained with him; to wit, *inter alia*, that *he knew mens imaginations*; (which the Apoſtle ſaith, *none can* do *but a mans own ſpirit*, 1 Cor. 2. 11. and Salomon himſelf, *none but God onely*, 1 King. 8. 39.) *and all ſuch things as are either manifeſt or ſecret*. more I beleive, am ſure, then any man is able to prove, that ever Adam did. Pag. 17.

But Mr. Swans *inference* from it let us hear too; as much to the purpoſe as M. Lilies before was. *All this*, ſaith he, *Salomon knew*. and how doth Mr. S. know, that *Salomon knew all this*, but that *Salomons counterfeit*, one that never conſulted with Salomon about it, unleſſe it were as *Saul* with *Samuel* at Endor, hath ſo told him? whom we are not therefore bound to beleiv, nor Mr. S. conſeqently ſpeaking from him.

Yea but, ſaith Mr. S. further, *God gave him this Wiſedome: which had it ben diabolical and vain he ſhould never have had; but becauſe it was not, he prayed for it and had it.* *Ibid.*

But Sir, give me leave, I beſeech you, to mind you of two old ſaid ſaws; The former is, *Debile fundamentum fallit opus. A faulty foundation wil fail the fabrik built on it*: and *a gaggie ground wil bear no weighty work*. This is too ſandy a foundation

tion to bear up such a frame as you would build upon it: your bottome is unsound, it is but a meer qagmire; your *autor* is not authentick.

Orat. de Pasch. Probl. Phys. Part 2.

The other by-word that I would mind you of, is that which Nazianzen thus expresseth, Κόντει τὸν πῶλον ἐπὶ τὴν νύσσαν. or as Simocat gives it, ἐπὶ τὴν νύσσαν ὁ λόγος. as we would say, *Keep the horse within the hedge. hold you close to the point; speak to the purpose.* For Sir, you ramble too far from the point in qestion: which is not about *the Sideral Science* in general, *concerning the motions and positions of the Stars*; which who among us affirms to be *vain and diabolical*? and this therefore is but a figment of your own brain, which having vainly devised, you cunningly cast in, concealing that which you should defend, to divert your hearers and readers mind from eying that which is in present debate. For grant we your *Witnesse*, or *Advocate*, whom you have ben pleased to call in and produce, as much credit as you can desire, tho he should stand *rectus in curiâ*, and were one beyond exception, yet he speaks not a tittle for you, unlesse this were a good Argument: *God gave Salomon Wisedome to know the alterations of the turning of the Sun, and the change of the seasons*; (which the *Sun* thereby produceth) *and the circuits of yeers; and the Positions of Stars: Ergo, God taught him to erect Houses in the Heavens of good fortune and bad fortune; and to foretel mens fortunes by their nativitie; and to help people by the Stars to their lost goods again*; and all those fopperies and fooleries that Mr. L. and those of his fraternity have devised and do practise to delude and cheat people with. the defence of whom Mr. S. hath here undertaken, and whom unlesse he can herein maintain, he doth but leav them in the lurch. It is undoubtedly a strong Argument of a weak and bad cause, that must be supported and born out with lies, with *Solomon saith* what he never said, and backt with counterfeit Testimonies; and those such also, as being admitted to speak, speak nothing to the purpose.

Pag. 17.

Yea but, *Adam before he fel, knew the nature of every thing; insomuch that he gave names to all the living creatures.* and conseqently as much as ever Salomon did, and this *Art* of theirs among the rest. which must needs therefore be good (for this seems to be that, which Mr. S. drives to) and *we may lawfully*

seek

ſeek by all good meaus what Salomon prayed for, and had, for the making up of what was loſt in Adam.

I might demand, how Mr. S. can proove, that *Adam knew the nature of every thing.* his reaſon annexed will not neceſſarily evince it. his *nomination of the creatures* intimated rather his intereſt in them, and power over them, then an exact knowledge of the natures of them; of which we have diſcourſed more at large elſewhere. But if *he knew the nature of every thing that he named*; (for the reaſon ſubjoyned will reach no further,) and the *Stars* come not within that compaſſe; unleſſe they be of the number of *living* creatures, as ſome both of the Jewiſh and Gentile Maſters have held; and of thoſe *living* creatures, that were convented before Adam, and preſented to him, to be named by him, how is it hence proved that *he knew the nature of the Stars?* Again, ſuppoſe he did know the nature of them: what then? why? then he muſt needs be very skilful in our *Wizards Art*: and the art muſt needs then be very good. But to omit, that they preſume *the nature of the Stars* to be ſuch, as they pretend it to be; and Adam therefore knowing the nature of them, muſt needs know them to be qalified ſo as they ſay; which is nothing elſe but to beg the main point in controverſie. Might not Adam know it, and know it to be *vain* and frivolous? as God, who knew it undoubtedly, doth pronounce it here to be, Jer. 10.3. as he is ſaid *to know the thoughts* of wicked men, and withal *to know them to be very vain.* Pſal. 94.11. But if Adam knew this their *Art* of *Aſtromancie*, as he knew the nature of the creatures, whom he gave names unto, as Mr. S. ſeems to import, how doth Mr. Johnſon, another Maſter of that Science, but M. L. his antagoniſt and of the royal party, ſay, that *God taught it Adam?* for if he knew it before, what needed he be taught it? unleſſe we ſhal ſay, that Adam by his fall forgat all that ever he knew before: as the Jews fable, that whoſoever by ſtealth having gotten into the inmoſt receſſe of the Temple under the ſecond Houſe, had read the *Power-letted Name* with its Vowel-points there engraven upon *a ſtone*, was ſo terrified at his coming out with that hideous noiſe that *a couple of Dogs made of Braſſe*, then made, which the Jewiſh Maſters having by Magical Art framed, had on the top of two columns at

Raymund. *Pug. fid.* part. 2. c. 8. Sect. 6.

at the door of the Sanctuary ſet for that purpoſe, that they clean forgat what they ſaw or read there. But not unlike to theſe fancies is that of Mr. Ramſey, another bird of the ſame feather, who making up a liſt of the *Patriarks* of their *profeſſion*, begins, as the Autor of the ſacred *Annals* doth, with *Adam*, *Seth*, *Enoſh*, and ſo on; as if all the Holy *Patriarks* had ben ſuch *Wizards* as they profeſſe themſelvs to be. And the truth is, with as good reaſon as any that is by Mr. S. or M. L. with the reſt of them, here alledged, a man might prove that *Adam and Salomon* had *ſkill* in *Palmeſtrie*, and *Metopoſcopie*, and *Geomancie*, and *Sorcerie*, and *Auſpicie*, and *Aruſpicie*, and *Inchantments*, and *Necromancie*, and *Witcherie*, and approved all theſe ſuperſtitious and impious vanities, as that they did the like of their *divinatorie Aſtrologie*. for the *Argument* wil folow as firmly for any one of thoſe as for this. So that to me it ſeems that theſe men write and reaſon, as if they intended, that none ſhould read or ſcan them, but Salomons *ſimpletons*; ſuch as wil *beleiv every word*, Prov. 14.15. admit and take in any thing upon their bare word, without any du proof or further enqirie, any tale whatſoever they ſhall liſt to tel them: they would never elſe ſtuff *Sermons* and *Pamphlets* with ſuch frippery traſh as this.

Pag. 18. But if *Adam* and *Salomon* were not ſuch *VVizards* as ours are; yet ſure *Thales* and *Solon*, *two of the Wiſe men of Greece* were. for to what other end ſhould Mr. S. hale them into his *Sermon*, ſave to juſtifie ſuch ſtudy of, and enqirie into *the ſignes of heaven*, as through the whole tenor of his diſcours he perſwades to, and pleads for?

As from Diogenes Laertius therefore, he tels us, that *Thales was by the Greeks called a Wiſe man, becauſe he was the firſt among them, that found out the ſecrets and myſteries of the heavenly bodies.* But, what think we, were thoſe *ſecrets and myſteries?* for theſe are not Mr. Swans Autors, but his own terms; whereby he would intimate to his hearers, when he preached it, to his readers, when he writ it, that Thales had diſcovered and delivered ſome of thoſe our Wizards hidden *myſteries* of *genitures*, and *aſpects* good and ill, and the like: Whereas all that his Autor reports of him is this, that Thales was *the firſt of thoſe ſeven*, that *were ſtyled the VViſe men of Greece*: and afterward,

tha

that *he ſeems* πρῶτος ἀστρολογῆσαι, *to have ben the firſt that diſcourſed of the Stars in Greece, and to have foretold the Eclipſes of the Sun, delivered the ſet time of the Suns courſe and recourſe from tropik to tropik*; *of which* latter and *the Eqinoctials, ſome ſay he wrote onely*; *ſuppoſing other points of that Science not difficult to attain, theſe being rightly underſtood. moreover that Callimachus ſaith of him, that he diſcovered to his countreymen the uſe of the Conſtellation called the leſſer Bear, which the Phenicians, of whom he was deſcended, were wont to obſerve in like manner before: Others that* πρῶτος περὶ φύσεως διελέχθη, *he was the firſt that diſcourſed with them of Natural Philoſophie*; *that from the Egyptians he lerned Geometrie, wherein he excelled*; *that he delt alſo in Aſtronomie, and by help thereof took the magnitude of the Sun.* And this is all of *the ſecrets and myſteries*, as Mr. S. terms them, and as they were indeed to thoſe who were before ignorant of them, and for which he was deſervedly among his Countreymen admired, as was Sulpitius among the Romans. All which I have the rather ſedulouſly ſcraped together out of Laertius his *chaos* or confuſed heap, to ſhew how litle therein is to Mr. S. his purpoſe; or to infer, what he would have men to deem, or ſuſpect at leaſt, of Thales, to wit, that he was ſuch another as our modern *VVizards* are. He might with as good probability raiſe and faſten the like aſperſion or ſuſpition of and on our Mr. Brigges and other Mathematicians of the beſt note with us, who in likelihood have gone as far beyond Thales in all theſe, as he is reported to have exceeded Euphorbus in ſome of them; and yet ſo far from approving theſe *Fortune-tellers* figments, that they even deteſt and abhor them.

From *Thales* Mr. S. proceeds to *Solon*. and here, I hope, he wil come neerer home to the mark he aims at. For *Plinie*, ſaith he, *reports, that Solon the wiſe Law-maker among the Athenians, did by the Eclipſes of the Sun and Moon foretel the defects and ſubverſions of certain States and Kingdomes in Aſia.* *Ibid.*

This were ſomewhat to the purpoſe indeed, if it could be made good, to prove that *Solon* had ſome ſmack of this *Divinatory trade*; tho not ſufficient to juſtifie the warrantablenes of it. But Mr. S. ſhould have done wel to have informed his Reader, in what place or part of *Plinies Natural Hiſtorie*, this of Solon is reported. for *Plinies Natural Hiſtorie* is a vaſt work,

consisting of 37. large *Books*, divided each of them, into a multitude of Chapters. And tho I have taken more pains in searching into Plinie, as well where he entreats purposely of Eclipses, as where he hath ought occasionally of *the subversion of the Asian Empire*, then I took in picking up of Laertius his scattred scraps concerning *Thales*; yet can I meet with nothing in him concerning these *predictions of Solon*. This testimony therefore concerning *Solon*, is justly liable to suspition. and that the rather, not onely because Laertius hath not a word of it, but much more, because Plutarch a more diligent Autor, in *the life of Solon* written by him at large, reports of him, that *he gave himself most to Ethik, or Moral Philosophie, and herein to the Politik or Civil part of it especially*; but that ἐν τοῖς φυσικοῖς ἁπλῶς λίαν καὶ ἀρχαῖος, *in Physiks, or Natural Philosophie, he was very simple, and vulgar*, or *silie, rude* and raw; for so the word ἀρχαῖος is oft used, and must needs be here, being joyned with ἁπλῶς, as elswhere with ἰνιώδης in Plato. This therefore is not likely of Solon, who was so meanly seen in *Physiks*, whereof Mr. S. from Melanchthon (if he also so say) tels us, *this is a part, by the Stars to foretel the mutations of Common-Weals.*

Pag. 16. Neither doth this tend, as Mr. S. would seem to intimate, *to deter or dissuade men, from enqirie into Gods works; which are most worthy to be sought out*, as David truly avows, Psal. 111.2. But to blame these men for presuming to be of Gods privie councel, further then he hath in his Word by his Spirit revealed it, and for arrogating that to themselvs, which Mr. S. grants to be *Gods peculiar*; to frame particular judgments of
Pag. 19. *a necessary certainty concerning future contingent events.*

Pag. 16. Mr. S. himself acknowledges, that *the Divel hath always ben busie, to sow his tares among the Wheat, and into the profitable Knowledge of the celestial Influences.*

And of these *tares*, or *weeds* rather, (as the word ζιζάνια would be rendred, Matth. 13.25. whereof more elswhere; for *tares*, or *fitches* are an useful grain) do we charge these *Fortune-tellers predictions* to be: since that the maintainers of them, being not able to make any good proof of them from *the grounds of nature, principles of reason*, or *light of Gods Word*, are enforced with Mr. S. to have recourse to *Revelation*, and to

tel

tel us, that *by Angels they were revealed at first to the Ancients*: which seeing of *good Angels* they cannot make good, we have just cause to deem, with divers of the Ancient Fathers, that they were revealed by *the Apostatized Angels*, if by any; and to be of those *Tares*, or *Weeds*, that such have sowen among the *Wheat* of the lawful and laudable study and use of the tru and genuine *Sideral Science*, which is surely and demonstratively grounded upon principles undeniable of nature and sound reason, having no need of *Angels* good or bad to attest what it asserts.

But what would Mr. S. have to be of these *Tares of Satans sowing*? forsooth, *the doctrine of Characters, and Numbers, and Charms, and Images made under such and such Constellations.* *Ibid.*

And are not the maintainers of these and the like superstitions, able to say as much for their devices, as you, or any of your Clients for their devices of *malignant Aspects*, and *unfortunate Houses*, whereof one bears the name of *Cacodæmon*, (you may English it *the Divel*, if you please) to wit, that their *figures*, and *numbers*, and *spels*, and *modules*, have such *a power enstamped upon them by God*, and that some *good sprites* have *revealed* so much to them, and *taught* them the right use of them? Now tel us, Sir, what you wil return in way of answer to them, and see if we cannot retort it upon you and yours.

Among other of *the Tares of Satans sowing*, he saith, is *such observation of times, as may bring any dishonour to God.* and here to ward off and avoid that מעונן Deut. 18. 10. by some rendred, an observer *of times*: and to justifie *Astrological observations of times, of good and bad dayes*, he produces that of Eccles. 3. 1. *There is a time for every thing, and a season for every purpose under Heaven: which prudentially observed, and not superstitiously sought after, and doted on, may conduce to the benefit of mankind.* Pag. 24.

Where what he saith, is undoubtedly and undeniably tru; according to what the Lyrik saith, καιρὸς παντὸς ἔχει κορυφήν *seasonable performance is in every thing a principal matter.* and that worthy Philosophical Emperor, Τὸ εὔκαιρον μόνον ἀγαθὸν *that is good onely that is seasonable.* and as Nazianzen wel, Καὶ τὸ καλὸν μὴ καλὸν, *Even a good thing is not good, when it comes out of season, when it is unseasonably done.* But neither is that place at Pindar. *Pyth.* 9. M. Anton. l. 12. Sect. 35. *Contr. Eunom.* 1.

all to that purpoſe. howſoever by divers lerned it be ſo underſtood and applyed. the ſcope of it being, not to adviſe men *to do all things ſeaſonably*, as may make moſt for their advantage; but to intimate the variety of Gods over-ruling providence; in the various diſpenſations whereof, there ar *times*, and *ſet times* with him, tho uncertain to us, for men *to come into the World*, and *to go out of it* again, (of which things in what mans power is it, concerning himſelf ſeaſonably to diſpoſe?) ſometime to greiv and mourn, by occaſion of croſſe occurrents, and ſometime to be merry and cheerful in regard of proſperous ſucceſſes. that which other lerned have obſerved to be the genuine ſenſe of the place. whereof I have entreated at large elswhere, and have ſhewed that the words would rather be rendred, *For all there is a ſet time*, (ſo is זמן uſed, Neh. 10.34. & 13.31. and Eſt. 9.26,31.) *even a time* (not, *for every purpoſe*; for what *purpoſe* can any man have, at ſuch a time *to be born*, or at ſuch a time *to dye*, but as the Greek wel renders it, παντὶ πράγματι) *for every thing under Heaven*. as the word חפץ is uſed in the very ſame Chapter, verſ. 17. and in the ſelf ſame book again Chap. 8. 6. So that neither doth the Scripture concern that, for which it is alledged; tho the thing it ſelf be undeniable. Nor doth that for which it is produced being granted, concerning the obſervation of times ſeaſonable in general for ſeveral occaſions, proov the lawfulneſſe of *obſerving times as luckie or unluckie*, out of reſpect had to *the Aſpects of the Stars*, ſuppoſed to be *benign or malignant*, as theſe Wizards pleaſe to make them. as if one ſhould thus reaſon; *Some fiſh at ſome time, becauſe not in ſeaſon, is not wholſome to feed on: ergò ſome times of geniture are unſeaſonable, and it is an unluckie thing to be bred or born in them*; as under the *Piſces* or *Fiſhes*, and *Aquarius* or the *Water-bearer*, becauſe *watery Signs* expoſe perſons ſo bred and born to hazard by water.

Pag. 25. To as little purpoſe is that of *the Children of Iſſachar, ſpoken of as men of eminency, in regard that they had underſtanding of the times, to know what Iſrael ought to do*, 1 Chron. 12.30.

Whereof the Jewiſh Maſters give two *Interpretations*, as David Kimchi reports them. Some, that they were men of *great ſkil and experience in politik affaires, whoſe advice* therefore *the King made uſe of, for information in matter of Law and Judgement*:

ment: alledging to this purpoſe that of Aſſuerus, who is ſaid Eſt. 1. 13. to have *ſpoken to the wiſe men that knew the times*: and in the next words; *for ſo it was the Kings manner towards all that knew Law and Judgment*; to wit, to adviſe in all weighty affairs with ſuch, as by reading or obſervation of their own, were wel ſeen in ſuch occurrences. and this way go Tremellius, Junius, Lavater, and moſt Chriſtian Interpreters. Others of them, which may ſeem to come neerer home to Mr. S. expound it, *men ſkilful in Intercalations, and fixing the New Moons.* for being, ſay theſe, *acquainted with the revolutions of the Signes of the Zodiak*, or *the Planets* (for *Mazzaloth* is uſed by them for either) *they were to determine the ſeaſons of the world and the times of the yeer.* And this Kimchi the rather enclines unto, becauſe it is ſaid, *to know*, not *what the King*, but, *what Iſrael ſhould do*; tho withal he acknowledgeth, that *according to Ezekias appointment, the King was to fix the Intercalations and the ſet ſeaſons.* But what was *the main* end and principal uſe of this their skil, ſaith Kimchi? *to let the people of Iſrael know the ſet times of their ſolemnities* were they faſts or feaſts. And what is all this to Mr. L. his Clients teaching men to obſerve ſome as luckie, ſome as unluckie days? ſome *unluckie* Planet may ſeem to have reigned, what time Mr. S. penned this diſcourſe: for his *Arguments* are al very *unluckily* framed. Take them in the *Enthymem*, and they argu *a genere indefinito ad ſpeciem definitam. A dog; therefore a hound: A deer; therefore a ſtag. Men eminent for knowledge of times; Ergo of good and evil, luckie and unluckie days and howers.* or *à ſpecie ad ſpeciem, A luſorie Lot is lawful; therefore a Conſultorie Lot is lawful.* or, *A divi ſorie Lot is warrantable; therefore a Divinatorie*, So, *There are ſome times ſeaſonable for ſundry occaſions, and it is a point of prudence to obſerve ſuch opportunities. Ergò there are ſome dayes luckie and ſome unluckie, in regard of the aſpects of the Planets good or bad, and it is no ſmal point of wiſedome to obſerve ſuch.* And, *Some men have ben eminent for their ſkil in fixing aright the ſeaſons of the yeer, and ſet times of ſolemnities; therefore men ought to be had in repute, not and juſtified onely, but magnified, for telling men by the Stars, what wil befal them.* as if the one were the ſame in effect with the other; or the one a neceſſary conſeqent of the other. Or frame them into an entire *Syllogiſm*, either they wil conſiſt all of particu-

lars,

lars, or crowd into the *Conclusion* more then is in the premisses. So that when I consider the levity and loosnesse of Mr. Swans *Arguments* in so weighty a businesse, I cannot but call to mind that of Seneca to Lucilius; *Superest ex hesterno mihi cogitatio, qid sibi voluerint prudentissimi viri, qi rerum maximarum probationes levissimas & perplexas fecerunt.* He saith he wonders *what very wise men should mean, to bring so exceeding light proofes in matters of exceeding great weight.*

But that you may perceiv, that Mr. S. himself could not but see the inconseqence of his own *Arguments*; consider we a litle further, what other *Tares* there be, that he saith *the Divel hath sowen amids the good wheat of lawful and praise-worthy Divination.*

Pag. 23. 1. *To observ the flying of fowls, and thereby to judge of good or evil succesſe in the wars; but not to observe the crying of crowes against rain.* And why not this as wel as that? *Because*, saith Mr. S. *hereof a reason or cause may be given; and it is not therefore superstitious.* Observe ye not here, how Mr. S. can, when he lists, descry the invalidity of his own inferences? For upon what ground but this do we reject and condemn their *Fortune-tellings* of disastrous events from *Eclipses and Genitures* under such and such *malignant Aspects*, as superstitious, but because *no true cause or sound reason* can be given of them; and the maintainers of them therefore are forced for the justifying of them to flee to *revelations?*

Pag. 24. 2. *Inspection into the entrails of beasts for the same purpose, as if God had written the secrets of his providence in the livers and bowels of such creatures.*

And I desire Mr. S. to shew me, why *the Inspection into the Conjunction and Aspects of the Stars for the very self-same purpose, as if God had written the secrets of his providence in the Stars*, should not be bound up in the same *bundle of Tares* or weeds with that former for the fire: unlesse its patrones be able to proov, (which they wil never do, tho they strain till their heartstrings break) that *God hath written the secrets of his providence in these creatures.* For as *for the observation and experience of long times and numberlesse ages*, the Patrones of that practise wil prate and crake as loud for their heart-bloud as they.

Lastly,

Laſtly, to let paſſe the reſt, that conceit that *every day in the week hath a ſeveral Planet to govern it*; *and to aſsign a ſeveral Planet to every hower, called by the name of Planetarie howers.* which in Mr. S. his judgment is *no better then follie and ſuperſtition*: and in this reſpect therefore *to make choiſe of good or bad dayes, or luckie and unluckie howers deſerves to be exploded, and not to be harboured under the harmleſſe ſhelter of Aſtrologie.* Pag. 25.

But I demand of Mr. S. whence had people theſe frivolous fancies and ſuperſtitious conceits? or from whom did they at firſt ariſe? was it not from the ancient *Egyptian Wizards*, the *Patriarks* of our modern *Aſtrologers*, from whom this their *Aſtromancie*, or *divinatorie Aſtrologie*, by *idolatrous Pagans*, and *ſuperſtitious Paynims* hath ben handed down to them and others unto this day? For did not they at firſt dedicate *the ſeven dayes of the week* to the *ſeven deified Planets?* aſſigning the *firſt day of the Week* to *the Sun*; the *ſecond* to the *Moon*; the *third* to Mars, whom the Saxons our Anceſtors, called *Teuto*, or *Twiſco*; the *fourth* to *Mercurie*, whom they termed *Woda*, or *VVeden*; the *fifth* to *Jove*, whom they called the *Thunderer*; the *ſixt* to *Venus*, whom they called *Frea*, whence our Engliſh *Frie*; (as Verſtegan, if my memory fail not; for its long ſince I ſaw him) the *ſeventh* to *Saturn*. Of which order obſerved in the aſſignation of them Dio Caſſius of Nice (relating withal, that not long before his time the Egyptians had ſo diſpoſed them) renders a twofold reaſon; and Joſeph Scaliger in his *Theſaurus Temporum*, or *Treaſurie of Times* hath exhibited *a Scheme* of it. And why might not thoſe *antiq Wizards* as well aſſign *the days of the Week* to the government of *the ſeven Planets*, as our modern *Prognoſtiks* the *parts* of mans *body* to the regiment of the *twelve Signs*? framing a very maimed and mangled diſmembration and deartuation rather then diviſion and diſtribution of it into 12. unequal and diſproportionable parts to fit it to the *twelve Signes*: not unlike the counterfait Prochorus his tearing the *Ancient Symbole* or breif *Summe* and *Syſtem of the Chriſtian Faith* into 12. peices, to aſſign each *Apoſtle* his *ſhot* or *ſhare* to contribute toward *Hiſt.* l. 37.

toward the making up of the *whole meſſe*; miſtaking, it ſeems, *ſymbolum* for *ſymbola*, and ſuppoſing the one to ſignifie *a ſupper-ſhot* as well as the other. They may have as good ground for ought I ſee, or for ought you here alledge, and as good *autoritie* from *antiqitie*, for their *Planetarie dayes*, yea and *Planetarie howers* too, as M. Ls. Trithemius hath for his *Planetarie Angels*, or Mr. L. himſelf for his *Horarie queſtions*; or your *Aſtromancers* in general, for their *Planetarie genitures*, and thoſe *luckie* and *unluckie howers*, wherein perſons are *bred and born* either to *good fortune*, or *misfortune*, or your *Prognoſticators*, for ſuch *good* or *bad dayes*, as in their trivial and trifling *Almanaks*, they are wont to warn people of.

For, Sir, why is this conceit of the *Planetarie days and howers* ſuch as is to be *exploded*? becauſe, ſay you, *there is no reaſon for it, ſeeing the Stars were made all on one and the ſame day*. And may not we much better ſay, that this conceit of *malignant aſpects and miſchievous efficacies*, and *bad influences into mens ſouls and minds, to encline and enduce them to wantonneſſe and wickedneſſe*, is *to be exploded*, and *not to be harboured under the harmleſſe ſhelter of genuine Aſtrologie; becauſe there is no reaſon for it, ſeeing that the Stars were, not onely made all in one day, but were alſo all made alike, not good alone, but very good?* Gen. 1. 30.

Pag. 22. And here I was about to lay down my pen, had not one paſſage more pulled me by the ſleev; wherein Mr. S. firſt admoniſhes us to *purge away the droſſe, and keep the gold, waſh away the filth, and keep the cloth, fan out the chaff, and keep the corn. for*, ſaith he, *it proceeds either from ignorance, or from an overnice ſcrupuloſity, ſuch as no way ſorts with wiſe and lerned men, promiſcuouſly and without difference or diſtinction to confound lawful and praiſe-worthy knowledge with that which is impious and diabolical, and to condemn lawful Arts in the right uſe of them for ſuch corruptios and ſuperſtitions as the Divel ſhuffles into them, wherewith wicked*

ed Knaves have done abomination. for if we confound Arts with the abuſe of them, we ſhal in ſhort time obſcure and burie all kind of good lerning, and drown the world in ignorance; and that is juſt as the Devil would have it, that he may lead men about which way he pleaſeth.

But I would gladly demand a qeſtion or two of Mr. S.

1. Why he hath not folowed this advice himſelf; and why he hath laboured ſo eagerly throwout this whole Sermon, to diſſwade men from diſregarding, and checked them for rejecting and deriding that, which the Prophet in the very next words to his *Text* pronounces to be meer *vanity*, and ſuch *chaffe, droſſe and filth* conſeqently as himſelf ſaith, ought to be *purged away and caſt out?* alſo why he hath not more diſtinctly expreſſed himſelf whether he deem the doctrine of *genitures* ſuch as hath ben ſhewed, and courſe of profeſſing to *tell by the Stars which way mens goods are gone*, are of the *chaffe and droſſe*, or of the ſolid *grain* and pure *oar* of that praiſeworthy *Aſtrologie*, which in a confuſed generality he ſeems to maintain.

2. What one ſound *Argument* he hath brought to proov thoſe practiſes which he pleads for, not to be *chaff* and *traſh*, and *droſſe*, and *dirt*, that being reduced to the form of a *Syllogiſm*, wil not preſently appeer to be a meer Paralogiſm.

3. Who thoſe be, that *promiſcuouſly, and without difference or diſtinction, out of ignorance or over-nice ſcrupuloſity confound lawful and praiſe-worthy knowledge with that which is impious and diabolical, and condemn indifferently the one with the other.* It is tru indeed that a German Biſhop ſometime in the days of deep darkneſſe by one of the Popes, is reported either out of ignorance or malice to have ben condemned of ſuſpition at leaſt of Hereſie, for the ſtudying of *Aſtronomie*, and holding a very ſtrange point, and dangerous error, that there were *Antipodes*, men living on the other ſide of the earth, and ſtanding or walking with their heels againſt ours. But did any of thoſe *ancient Philoſophers*, Anaxagoras, Eudoxus, Panetius, Archelaus, Caſſander, and others that rejected this *Aſtromancie* or *Fortune-telling Aſtrologie*; or do thoſe *Chriſtian Writers*, that have profeſſedly handled this Argument either in former times, as Abulenſis, Picus and Savanarola; or of later times,

as Sixtus, Pererius, Calvin, Eraſtus, Kepler, Salmaſius; or do any of our own Countreymen, that have delt in the ſame ſubject, the Lord Howard, Fulk, Perkins, Abbots, Chambers, Willet, Gerey, Holmes, Rouland, any of them, whether *ignorantly*, or out of any *overnice ſcrupuloſitie, without difference or diſtinction promiſcuouſly confound and condemn* all *Aſtronomie* or *Aſtrologie*? or do they not all approov *of natural Aſtronomie* or *Aſtrologie*, as an *uſeful Science* and a *laudable ſtudie*? condemning onely this *Aſtromancie*, or that *Fortune-telling Aſtrologie*, that goes masked under the *ſpecious Title* of *Judicial Aſtrologie*, and with us now adayes more preſumptuouſly, of *Prophetical Predictions*, whereby Mr. Swans Clients, for whom he pleads, and in defence of whom, it appeers that he publiſhed this *Sermon*, (let him call them what he pleaſe, amd Mr. Calvin indeed in plain terms ſtiles them no otherwiſe then he here doth) do daily cheat and delude people, pick their purſes, and either commit, or make way for many abominable deſignes. And indeed ſo palpable is the diſtinction between the one and the other, that even thoſe blincking and blundering *Grammarians* Papias and Balbus, that lived in one of the obſcureſt ages, wherein all good literature almoſt was buried in oblivion, yet by that duskie twilight, that thoſe times afforded, were able to diſcry a difference between thoſe two above mentioned: whence that diſtribution in their *vocabularia*, as they termed them, annexed to their *Grammars*, *Know*, ſay they, *that Aſtrologie, is partly natural, and partly ſuperſtitious: natural and true, that handles the courſe of the Sun, Moon, and Stars, and the certain ſtations of the times: ſuperſtitious that which the Mathematicians folow, that divine by the Stars, diſpoſing the 12. ſigns according to the ſeveral parts of ſoul or body, and by the courſe of the Stars foretelling mens nativitie, and their manners.* which, tho ſomewhat rawly delivered by them, yet ſhewes that they conceived a *diſtinction* of theſe things; which the lerned in times of cleerer light, did both much more diſtinctly apprehend, and ever evidently expreſſe. As for his imputation of *ignorance*, he ſings but his own and Mr. Lilies old ſong, ſo oft chanted by them both over and over, again and again, and toward the cloſe of his work in a higher ſtrain and harſher tone then before, *Thus then*, ſaith he, *I ſee, that as*

Pag. 26.

Dogs

Dogs bark at them they knowno't, ſo ſome among men condemn and hate the things they thoroughly underſtand not. which ſatyrical ſnarling cenſure, I eſteem no other then as ſuch another *picture of a Dog* ſet over the *Poſtern*, as we before ſpake of, when we met with this *Motto* in the Frontiſpice before; and ſo let it paſſe, yet preſuming that ſome at leaſt of the before mentioned who have oppoſed and condemned theſe practiſes, had as much skil and knowledge in the deep *myſteries* thereof as Mr. S. that doth maintain them. And for *Scrupuloſities*, thoſe that are any whit *ſcrupulous* concerning them, are like to find litle eaſe of their *ſcruples* from Mr. S. who is ſo far from giving ſatisfaction therein, that he may rather improov them, by ſuch reaſons as he renders for the condemning and rejecting of ſome other ſuperſtitious conceits, which (as hath ben ſhewed) wil hold as wel in the one as in the other, and conſeqently with eqal ſtrength conclude againſt either.

4. Whether it be not *juſt as the Divel would have it*, ſo to blend theſe things the one with the other, to induce men to admire and ſwalow down both together? as with the tru worſhip of God, and doctrine of Chriſt, he mingles many ſuperſtitious rites, idolatrous practiſes and erroneous conceits, ſuch as may eat out the very heart of ſound piety, and make the profeſſion of Chriſtianity a meer matter of formality, a ſhel without kernel, a ſhadow without ſubſtance, a title without truth, that under pretence of the one he may draw on the other. Nor are men to be blamed, becauſe they refuſe to receive both *promiſcuouſly without diſtinction*, as Mr. S. would here have us to do in the Doctrine of *Star-Divinitie*. Wil he needs enforce us, becauſe we like wel of the *wine*, to drink up the Dregs too?

For as for his fear of *burying all good lerning, and drowning the world in ignorance, by condemning of lawful Arts together with the abuſe of them.* (as Saravallius ſometime charged Sixtus of Sene as *an enemy to all good Arts*, becauſe he averred *Aſtrologie* to be *no Art*, but a *fallacie, and a deteſtable impoſture*) there is no ſuch matter intended, nor fear of danger thence to enſu, by diſcovery of abuſes in *Arts* and in the practiſe of them, or of *Arts* and *Sciences* falſly pretended to be ſuch, when as indeed they are no other then cheating tricks, having no matter of

ſound *Art*, or *Science* truly ſo termed in them. far was it from thoſe good Chriſtians their intention to *bury*, or *burn, al good lerning*, that made a *bonfire* (we may well ſo term it) of thoſe their *books* of ſuch ſuperſtitions at Epheſus, Act. 19.19. And ſo far is it from that which Mr. S. would herein intimate, that the oppoſing and rejecting of theſe fanatical and ſuperſtitious fancies ſhould either ariſe from *ignorance*, or endanger the bringing in of *ignorance*, much leſſe *drowning* the *world in it*; that ſuch frivolous conceits and ſuperſtitious practiſes have ben never more rife, then in times of ignorance, and when the world was drownd in darkneſſe; whence it is, that ſince the light of Gods ſaving truth and knowledge hath ſhined more cleerly among us then among moſt abroad, and the ſtudy of *Arts and Sciences* in theſe later times ben improoved and flouriſhed with us, this *pretended Art*, or *cheating Trade* rather, hath lien till of late, ſo neglected and diſregarded among us, that Mr. Lilie is enforced pitifully to complain, (would to God we were ſo happy, that he might ſtill have cauſe ſo to do) that *we Engliſh of all Nations make leaſt uſe of this Art*: inſomuch that Mr. Booker, another Atlas to underprop all good literature with us, ready to fall to the ground, unleſſe he bear it up, hath alone almoſt without help, until Mr. L. came in to eaſe him, *by his own virtu and abilitis* (an admirable Scholler) *for ſo many yeers maintained the reputation of the Art almoſt utterly decayed.* and howſoever it have begun to thrive and ſpread abroad with us, in theſe looſe and licentious dayes, yet it is the ſelie ſort of ignorant and profane people that flock moſt after it, and are Mr. Lilies and his felow practitioners moſt conſtant cuſtomers, and ſuch as could wel be content to have all Religion as well as lerning aboliſhed, whether drownd or burnt, ſo they might be freed from tithes and taxes they cared not with whom Mr.L. therefore labours to ingratiate himſelf, yet would have this *Art* upheld, and this *Trade* ſtand ſtill; whereas thoſe that plead *for Lerning and Lerned Men*, as I perceiv by ſome that have lately taken good pains to that purpoſe, do juſtly and judiciouſly condemn it as pernicious and prejudicial both to Church and State, and wiſh it utterly abandoned.

Preface to Eng. Prophet Merlin.

Preface to Worlds Cataſtr.

See Mr. Edw. Waterhouſe *Apolog. for lern. & Ler. men.*

Mr. Swans advice then of ſevering *the droſſe from the gold*, and

and filth from the cloth, and chaffe from the wheat, (tho he have not folowed it himſelf, as we wiſh he had) yet we readily admit and willingly imbrace, it is no other then what Salomon wils us to do, Prov. 25.4. And if it be demanded how we may here diſtinguiſh the one from the other. Mr. S. himſelf gives us a good *rule, negative* at leaſt, tho given for no great good end; where, to encite men to *dive* as far as they can into the *depths* of this *ſtudie*, he tels them, *It is a thing wel worth the noting, that by the underſtanding the uttermoſt activitie of Natural Agents, We are aſſiſted to know the Divinity of Chriſt; the works he did being thereby underſtood, to be beyond the terms and limits of Natural Power.* Pag. 22. 23.

It is *a good rule*, I ſay, in the *negative*, tho not in the *Affirmative*. *It is not conſeqent, that whatſoever a creature in his utmoſt activitie of natural power is able to do, that he ſhould do.* For it is not neceſſary that a creature in working ſhould alwayes put it ſelf out to the utmoſt of his natural power. elſe the *Argument* would be good, *A lazie man doth no more then as if he were aſleep*: therefore he can do *no more then he does*. or, *A faithleſſe frend, tho preſent, ſtands a man in no more ſteed. then if he were abſent: therefore he can do no more then he doth.* But in the *Negative* it holds wel, for *what the creature in its utmoſt activitie cannot do, that without miracle cannot be done.* And this very conſideration furniſhes us with a weapon of ſteel to diſpatch that moſt frivolous and fabulous conceit of a *Solar Eclipſes working ſuch diſmal effects ſo long after it is over*, as Mr. S. before informed us. for if it be *beyond the uttermoſt activity of the total interception of the Sun-light for divers howrs from us*, by any natural power to produce ſome diſmal effect *a ſevennight*, or *fortnight, or a month after*, then undoubtedly it is much more *above and beyond the uttermoſt activity of the interception of the Sun-light for a far ſhorter ſpace*, by its natural power to produce the like diſmal *effects, a twelv-month or two after*. No wiſe man, I think, wil deny *the truth of the Antecedent*, and no reaſonable man, I ſuppoſe, wil deny *the neceſſity of the Conſeqence*. If Mr. S. imagine he may, when he ſhal afford us his reaſon, if it appeer to be ſound, I ſhal begin to make doubt, whether I were in my right wits, or had any reaſon within my brain-pan, when I writ this. Pag. 22.

But

But concerning what he addeth of *helping us in the knowledge of Christs Divinitie by his Miracles*. It shal be *a thing worth the noting*, as Mr. S. speaks, to *consider*, what good service our *Astromancers* have done God and Christ, in ascribing and entituling their *strangest* and most *stupendious works of wonder to the Stars*. For as some Heathen Writers have ascribed *Gods conduct of his people thorough the Red Sea, to Moses his skil*, in observing the time of an unusual low ebbe, and making use thereof for his peoples passage: and *the water* that God by miracle gave them *from the Rock in the Wilderness*, to Moses his observation of *an heard of Wild asses*, that were repairing to a *spring*, by tracing whom he found out *a watering place* for the refreshment of himself and his people ready otherwise in that wast and wild desert to have perished with drought: and the Jewish Masters all the *Miracles* that our Lord and Saviour Christ wrought here upon earth to the power of the *Tetragrammaton*: whereof they tel us a tale, how by stealth having gotten into the *Inner Temple*, and found it *engraven* there *on a Stone*, that he might not forget it again, as some other had done, by the hideous *barkings of the brazen dogs*, that stood at the door, he writ it in a peice of parchment, which having cut and raised the skin about the calf of his leg; he there enclosed, as did Jupiter Bacchus his Mother Semeles abortive in his thigh; which afterward opening he drew out again, and by vertu thereof did all that ever he did. In like manner do these our *Wise Masters* ascribe *Christs Incarnation, his miraculous Birth, his Offices, what betided him, and was done by him in his life, together with the manner of his death* unto *the Constellations, the conjunctions of the Stars, and the postures of them at the supposed time of his Nativity*. To this purpose have they erected a *Scheme* or *Figure of Christs Nativitie*, whereby they say the *Wise men* that came *conducted by a Star*, might wel have foreknown *Christs Birth of a Virgin, the manner of his life, and the great alteration that he was to make in matter of Religion*. and all this, as some of them indeed say, by *presignification* onely, as the Stars might foreshew it; *God having written in the Book of Heaven, whatsoever from eternitie he had decreed should be done here on earth*. that which one of the Ancients, a man of great lerning,

Artapanus apud Diodor. Tarf. Albumasar apud H. L. Howard.

Tacitus *hist.* l. 5.

Raymund. *pug. fid. par.* 2. c. 8. Sect. 6.

Albert. nom. *Specul.* ex Albumas.

lerning, but mightily addicted to his own groundleſſe fancies had long before him delivered, and endevored to make good by an *Apocryphal* Writ, entituled *Joſephs Prayer*, wherein Jacob ſhould ſay, (which I cite the rather in the Autors words to amend a default in them) not Ἀνέγνω, *Legit*, but Ἀνέγνων, *Legi*, ἐν ταῖς πλαξὶ τῦ ἐγρῦ, ὅσα συμβήσεται ὑμῖν καὶ τοῖς υἱοῖς ὑμῶν, *I have read in the Tables of Heaven, whatſoever things ſhall befal you and your children.* for the words are ſaid to be ſpoken, not as ὑπὲρ or περὶ, *of* or *concerning*, but ὑπὸ, *of*, or *by*, *Jacob*, and related by Joſeph, as his ſpeech and in his perſon; as if Jacob by the *Stars* had ben enformed of all that *by the Spirit of Prophecie* he foretold his Sons concerning what ſhould befal either them or theirs. But ſuch counterfeit ſtuff muſt be ſet out under ſome ſpecious titles, that they may the better help to vend ſuch braided wares as thoſe are for which they are produced; unto which our Noble Countreyman not undeſervedly applies that of Lactantius concerning ſome *quack-ſalvers*, *tituli habent remedia, pyxides venena*, that their *boxes* had *the names of ſoveraign ſalves and receipts* painted on them, when as there is nothing but *traſh* and *venome* or *poyſon* within them. Yet other of them go a ſtep further, and ſtick not to aſſert, that the Stars by vertu of *an innate efficacie* in way of *effection*, not of ſignification only produced all theſe things that of our Saviour have ben ſaid. for that *all thoſe virtues and benign influences of the Stars wherewith Chriſt in their creation endowed them at firſt, did conſpire and concur together to furniſh Chriſt as largely as poſſibly they could at his birth, doing what ſervice they were able then to him, from whom they had received them.*

Origen. *tom. in Gen.* apud Euſeb. *præpar. l. 6. c. 11.*

Inſtit. l. 3.

Petr. Alliac. *in Gen. 30. & de Leg. & Stil.* Vid. Sixt. Sen. Bibl. *Sacr. l. 6. Annot. 10.*

Yea Cardan, a great Autor with Mr. Lilie, (as the L. Howard reports him; for that work of his I have not) albeit they be not certain what yeer, much leſſe at what time of the yeer, or day of the month, and much leſſe yet in what hower of the night his Mother was delivered of him; yet having fixed the time of his birth, to ſuch a yeer, and time of the yeer, and day of the month, and hower of the night he pleaſed, folowing the groundleſſe tradition of his *Romiſh Rabbines* therein; doth from the Stars, as he conceives them diſpoſed at that inſtant, very ſolemnly and ſeriouſly deliver his judgement

ment thereupon, not onely that our Saviour was to be *born of a Virgin*, becauſe *the firſt face of Virgo was then aſcending*, whoſe proper image is *a Virgin nurſing a Child*; but that alſo he ſhould be both *a Preiſt and a Prophet*, becauſe *Saturn* was then *in the ninth Houſe*, and *in the Sign of Gemini*: (whereas yet, ſaith the L. Howard, their great Baſſa Abraham the Jew is of the mind, that *whoſoever finds Saturn at his birth ſo conſorted, ſhal never proov a good Chriſtian*) and that he was to *ſuffer a violent and bloudy death*, becauſe *Mars* was then *in the houſe of death*. In which both his calculations and obſervations upon them, although that Honorable Perſon control him, as miſtaken in the one, nor folowing the principles of his own Patriarks in the other: yet let them go for currant, be they right or wrong in either: it being nothing to the particular that we are now upon. Onely thus much, that if theſe grounds be firm and ſolid, we may through Cardanes miſreckoning miſſe of the aſſurance of our Saviour: and whether his reckoning be right or no, we may come to have many Saviors, that is, many ſo peculiarly qalified, as he was, who was alone to be our Savior; ſince that it is ſcarce imaginable but that ſundry ſhould be born in divers places at or about the ſame inſtant in which the *Virgin* his *Mother* was delivered of him, and conſeqently under the ſame ſituation of *the Stars* at his birth.

To this may be added that, whereas there are two univerſal and moſt miraculous deſtructions of the whole World, the one paſt by *Water*, the other future by *Fier*; there want not thoſe addicted to this pretended *Star-divinitie*, that attribute either to *the Stars*. For ſo divers of them more then one or two have affirmed, that Noe might wel have foreknown *the floud* a long time ere God revealed it unto him, from the *conjunctions* of thoſe *watery conſtellations* and *ſigns*, whoſe concurrence then produced it, and whoſe *influences* are called the *cataracts* or *floud-gates of Heaven*. Gen. 7. 11. And with us one ſometime *Felow of S. Johns in Cambridge*, a man mightily poſſeſſed with theſe myſterious profundities, hath confidently delivered, as treading in their ſteps, that as certain *Waterie ſigns and conſtellations* meeting together brought in that general *inundation* and oecumenical *deluge* that *drownd the whole world*;

Gvil. Pariſ. *de univerſ. part.* 1. Petr. Alliac. ubi ſup. & in *de Theol. & Aſtron. concord.* Henr. Machlin. *Comment. in Albumaſ.* Vid. Sixt. Sen. *l.* 5. *Annot.* 81. Ever. Digbie in *Theor. analyt.*

ſo

ſo a number of *fierie* ones in like manner conjoyning ſhould after a certain ſtint of time, (which whether it be paſt or no, I know not, having not his book written above threeſcore yeer ago now at hand) produce that univerſal *conflagration* that ſhall ſet the *whole World on a light fire.*

Thus contrary to that which Mr. S here tels us, this their ſuppoſed *Art*, and the received *principles* of it, are ſo far from confirming *Gods moſt ſtrange and remarkable works as miraculous*; that they do rather directly infringe and remoove the *miraculoſity* of them; ſince that nothing is averred to have ben done in them, but what *the Stars by vertu of an innate power were able to produce.* And if it ſhal be replied, that yet they ſay, that *God* himſelf *enſtamped that virtu in them*, and furniſhed them with that power at firſt; yet it will ſtand firm, that thoſe acts, of *a Virgin bearing a Child*, *the drowning of the World* at one time, and *burning all up* at another, are no more *miraculous*, then *the entercourſe of night and day*, and *the viciſſitudinary courſes of the ſeveral ſeaſons of the yeer*: the one being *produced by an innate power ſetled in and enſtamped by God upon the creature at its firſt creation and conſtitution*, as well as the other, and *the creature working in a natural courſe*, according to theſe mens *principles* in either.

But to draw to an end of this more prolix diſcourſe then at firſt I intended, while as in a *Wild gooſe race*, I have ben enforced to folow, firſt Mr. Lilie, and then Mr. Swan: I ſhal only tell them what Lucilius an *Epigrammatiſt*, whom in *the Greek Florilege* they may find, ſaith of the *Aſtrologers* of his time that amuſed ſelie people by talking to them of *a Ram*, and *a Dog*, and *a Bul*, and *a Bear*, and a ramping *Lion*, and a ſhrewd ſtinging *Scorpion*, and a wry crawling *Crab*, and the like *ſcare-bugs* in the *skie*, by ſuch diſcourſe having wrought them into an amazement of them and their skil, to cheat and gull them, and pick their purſes, under a pretence of reading them their deſtinies, and foretelling their fortunes, juſt as our Wizards do at this day,

Ἄξιοί ἐσσι τυχεῖν πάλλες ἐνὸς τυπάνου.

which leaving to Mr. Lilie to Engliſh, either himſelf, being ſo wel acqainted with Thucydides, or elſe with the Aſſiſtance

of Mr. S. or ſome other; I ſhall cloſe up all with the Verdict of that Noble Lord ſo oft formerly mentioned, who (in that work whereof ὅρος περὶ λύρας κρίνει, ſaith, *he never ſhewed leſſe learning then in that diſcourſe*, I mervail where he thinks he ſhewed any) ſticks not to averre it as *a truth no laſſe clear then the light it ſelf*, that (not *Aſtrologie* ſimply, but) *their Aſtrologie* (ſuch *Fortune telling Aſtrologie* as theſe men profeſſe) *hath done, and is likely hereafter to do, more miſchief to the Church of God, then all other rotten branches, which not conſcience alone, but very ſhame enforceth them to lop and caſt into the furnace.* That which the Lord open the Eyes of thoſe in *Autoritie*, to ſee, and take notice of, and take to heart, that ſome ſpeedy courſe may be taken for preventing of ſuch miſchiefs, as from ſuch abuſes ſuffred, unleſſe timely prevented, may accrew both to Church and State.

The

The Annotations on Jerem. Chap. 10. Verſe 2. and part of Verſ. 3.

Verſ. 2. *Thus ſaith the Lord, Learn not the way of the Heathen,*] Becauſe the Jewiſh people, were a great party of them to go into captivity into Babylon, and other the regions adjacent, yea, many of them in likelihood were there in captivity already, (See ver. 11. Chap. 24. 1. & 29. 1, 2.) God by the Prophet endeavoureth to confirm and ſtrengthen them, the pious eſpecially among them, (for ſuch alſo there were there of them, Chap. 24. 5. Ezek. 11. 16.) againſt thoſe ſuperſtitions and vanities that were rife in thoſe parts; and they might be in danger, being exiles and captives in a ſtrange land, to be ſtrongly tempted unto. Heb. *Learn not to the way*: where either the particle is ſuperfluous, omitted therefore, Pſal. 106. 35. Chap. 12. 16. or elſe it may be rendred, *Accuſtome not your ſelves to the way of the heathen*; and ſo ſome render it; *do not imitate them*, See Chap. 9. 5. their *way*; that is, their ſuperſtitious courſes, Lev. 18. 3. & 20 23.

and be not diſmaied at the ſignes of heaven] The firſt head of ſuperſtitions, which he beginneth with, is *Aſtrologie*, a ſtudy and practice ſo rife among them in thoſe parts, Eſay 47. 13. that the profeſſors and practiſers of it, not with them alone, Dan. 2. 2. & 5. 7. but among other nations alſo, are generally deſigned by the name of *Chaldeans*; See Strabo l. 17. Cicero of *divination*, l. 2. Pliny l. 6. c. 26. *Aſtrologie*, I ſay, not that which we commonly term *Aſtronomie*, whereby the true nature and motion of the celeſtial bodies are by grounds of reaſon, and rules of art thence taking their riſe, enqired into, and diſcovered; but that *Judiciary Aſtrologie*, as it is uſually ſtyled, whereby men take upon them, from the poſtures and aſpects of them, to foretel the iſſu of humane affairs, either publike, or

private, and what casual events, shall befal either persons or people: a practice grown of late with us into great esteem, being either countenanced or connived at, by those in authority with us, tho having entred themselves, and caused others with them, to enter into a religious bond of a solemn oath and *covenant*, to endeavor the *extirpation* of all those things among us, that are *contrary to sound doctrine, and the power of godlinesse*, whereof this is none of the least. For the original whereof, (since it hath not, nor can be shewed to have any ground from the light of nature, or natural reason) we shal not need to go far to find it out. We have a blind, but insolent, buzzard (I may wel so term him) among us, one that professeth himself no small Doctor in these impostures, and dotages (wherewith he hath bewitched not a few with us, esteeming his predictions, as no other then divine oracles) and taketh upon him by the Stars, to steer the affairs of our State, pretending *to read in the Book of Heaven*, all that he writes who will sufficiently inform us herein. Now this man, to justifie the warrantablenes of this his practice, telleth us, that *the good Angels of God in former ages, at first by personal conference, acquainted the sons of men with this learning of the Stars*; and *those holy men*, (saith he) *so instructed, living many years, and in purer airs, where they curiously observed the Planets and their motion, brought this Art to some maturity, without the least hint of superstition.* But *as the sons of men fell from God in divine worship, so in flitting and shifting their habitations, they forgat the purer part of this art; and in some Countries added superstitious conceptions.* The holy Angels then belike by this mans relation, did at first inform those holy men, which they could not otherwise have known, of the nature of the Planets; to wit, that *Saturn* was *a melancholick, malignant* planet, *Mars, a cholerick and litigious* one, *Mercury, a theevish, Venus, a lascivious and wanton* one: and that they do accordingly affect and dispose such people, or persons, as are either bred under them, or whom they have special relation unto. For these, and the like ridiculous fopperies, and impious calumniations of those glorious creatures, are with them, as the Popish *Purgatory* with the Papists, the main grounds and principles of their whole Art, which being taken away, the whole fabrick and frame of their superstitious superstructures, will

presently

preſently fail and fall flat to the ground; as with thoſe other, all their maſſes, dirges, obites, pardons, and indulgences, if you deny them their Purgatory; which becauſe they can produce no clear Scripture for, they run with theſe men to their forged revelations. But whence theſe frivolous conceits, and irreligious ſurmiſes concerning thoſe celeſtial bodies, (which if you queſtion, you ſhake the ground of all their conjectural skil,) had their original, may wel be conjectured from the very names, the heathen impoſed upon them, being borrowed from their counterfeit deities, whom they deemed ſo qualified: aſſure our ſelves we may, that Gods holy Angels never raiſed any ſuch foul aſperſions and groundleſſe defamations, upon thoſe pure and ſpotleſſe creatures, far from, and wholy uncapable of any tincture of ſuch vicious diſpoſitions. But all that this man relateth, we may if we pleaſe, and be ſo ſelie as ſo to do, take upon his credit; for he telleth us not what times thoſe were, wherein it was thus, or who thoſe holy men were, unto whom the holy Angels at firſt revealed thoſe things; or out of what records he hath theſe relations, concerning ſuch pretended revelations. And as litle reaſon have we, to engage our faith to his Antagoniſt, another fowl of the ſame feather, that flieth yet ſomewhat higher then he, and pretending *his predictions, to be grounded on Art and Nature*, telleth us (that we may not miſ-doubt or queſtion his Art) that *this art was deduced from God to Adam, to Seth, to Abraham*; for proof whereof, he referreth us to a Knight of note, for his ſtudies in this kind; who in favour indeed of this Art, which he was overmuch addicted to, and beſotted with, affirmeth in part what he ſaith, but bringing no better proof of it, then a tale out of Joſeph the Jew, who in his *Antiquities* l. 1. c. 3. telleth us, that *thoſe of Seths iſſue living long and without diſturbance, gave themſelvs to the ſtudy of heavenly things, and the conſtitution or adminiſtration of them; and becauſe Adam had foretold, a two-fold deſtruction of the world that ſhould come, the one by water, the other by fire; they left the ſumme of what they had, of that kind of learning obſerved, engraven on two pillars, of brick the one, of ſtone the other*: but neither is any word in the Jew, of this their *Judicial Aſtrologie*, nor of any skil in this kind or any other by God imparted.

imparted unto Adam, which they yet father upon him: and the whole relation of the *two pillars* ſeems as tru, as that which he addeth of the continuance of the latter of them in Syria unto his time. And indeed, if any ſons of Adam ever had any ſuch immediate communion, either with God himſelf, or his holy Angels, it muſt be thoſe Ancient Patriarks, Abraham, Iſaak, and Jacob. and thoſe Prophets of God among his people; unto whom God uſed ſometime immediately, ſometime by the Miniſtery of Angels, to impart his mind, concerning future events, as well publike, as private: but no where in Scripture read we, that God did this, either by the natural courſe of the celeſtial ſigns, or, as from thence to be obſerved; nor undoubtedly had any ſuch art and skil, been taught the godly ones among Gods people, whether by God himſelf, or his Angels; would they either have concealed it from them, or much-leſſe committed it unto Paynims, and Pagans, and by ſuch, have tranſmitted it unto poſterity. for from ſuch in corrupt times, it crept in among Chriſtians, being yet ever among them liable to cenſure; nor was any in the Ancient Church, that had profeſſed ſuch arts, admitted into the profeſſion of Chriſtianity, unleſs that firſt they renounced thoſe damnable practices, and recanted ſuch their ſuperſtitious conceits. But men may eaſily gueſſe what Angels they were, that acquainted men at firſt with theſe things, and ſet them on work, to buſie their brains about ſuch matters, as neither light of nature, nor grounds of reaſon, were able to inform them of, but muſt have ſome revelation, either Divine, or Angelical, or Diabolical rather, for the finding of them out. So far are God himſelf and his Prophets, from taking notice hereof, as ſome ſuch heavenly diſcovery, or giving any approbation thereunto, that God by them ſometime derideth it, Eſay 44.25. & 47.13. and ſometime diſſwadeth and condemneth it, as an heatheniſh practice, not befitting his people to heed; as here, ſo elſewhere, Deut. 18.10--14. From the Prince of the air therefore, it may juſtly by this mans own grounds and grants, be deemed to have proceeded; at firſt by him taught the heathen that were ruled and ſwaied by him; and from them, together with the worſhip of them in their idols,

idols, conveyed unto Gods own people: For what of further obſervation he ſubjoyneth; to omit, that thoſe ridiculous principles muſt firſt be made good, ere any obſervation can be grounded upon them: the like did the Heathen Magicians report of their charms, and other ſuperſtitious divinations by the flight of fowls, and from the bowels of beaſts; to wit, that obſervations had been made of them, for many hundreds of years. See Pliny l. 28. c. 2. and this and thoſe may well go together, one with the other, unto him, that was the firſt founder of them, *the father of lies*, Joh. 8. 44.

and be not diſmaied at the ſigns of heaven] As if the event of things, or the iſſue of your affairs depended upon them; which thoſe fond *Star-gazers* have people in hand, and took upon them thereby to determine and foretel, what good or bad ſucceſſe mens deſigns ſhould have, Eſay 47. 12, 13. Howbeit, ſigns there are of two ſorts; firſt, natural, and ordinary, the Stars themſelves being ſet in the skie, to diſtinguiſh the times and ſeaſons of the year; to which may be added, the conjunctions of them one with another, or oppoſitions of them one to another, whence the Eclipſes of ſome of them at ſome time do proceed; and theſe are thoſe ſigns, which coming in a conſtant courſe, and continued tenor, (in regard whereof men skilful therein, are able either going backward, to tel how it hath been with them for thouſands of yeers paſt, or looking forward how it will be for as many, if the world it ſelf ſhould ſo long continue:) God would not have his people to be affected or affrighted with, as if in regard of them, or from them, any evil in the ſucceſſe of their affaires could betide them: other *ſigns* there are extraordinary, in dreadful apparitions, beſides the ordinary courſe of the creature, by which the Lord doth ſometime give notice unto his people, of his diſpleaſure, and warning of enſuing wrath; and theſe God doth not inhibit his people to be affected with, and taking of them unto heart. See Joel 2. 30, 31. Luk. 21. 11, 25.

for the heathen are diſmaied at them] Or, rather, *though the heathen be diſmaied at them.* Though they be ſo ſelie or ſuperſtitious, as to be therewith thus affected, yet ought ye not ſo to be. So is the particle very freqently uſed, in our verſions alſo not:

not ſeldome expreſſed, Gen.8.21. Joſh.17.18. Pſal.23.4. Eſay 12.1. Dan.9.9. Mic.7.8. Hab.3 17.

V.3. *For the cuſtomes of the people are vain*] Heb. *The ſtatutes*, or, *ordinances of the people*; (that is, thoſe courſes of this nature, which people of ſeveral Countries herein concurring do, as if it were ſome ſacred or divine ordinance, very preciſely and ſuperſtitiouſly obſerve) *vanity it*; that is, *are each of them exceeding vain*, as vain as vanity it ſelf; and a matter therefore very ill-beſeeming ſuch as profeſſe themſelves to be Gods people, as did the Jews then, and as Chriſtians at this day do, to be taken and carried away, with ſuch frivolous and ridiculous fancies and fopperies: the pronoun, for the verb ſubſtantive, as Chap.6.16,28. the abſtract, for the concrete, as verſ.15. Eccl.11.8,10. and the ſingular diſtributively joyned with the plural, as Chap. 5.8.

FINIS.

Places of Scripture in this whole Work discussed, cleered, or alledged.

Genes.

Chap. 1.
Vers. 14. page 69. line 3. p. 123. l. 7. p. 126. l. 33. —p. 130. l. 19. p. 131. l. 18. p. 458. lin. 19.
Vers. 16. p. 115. l. 33.
V. 18. p. 116. l. 13.
V. 30. pag. 136. lin. 37. p. 176. l. 33.
Chap. 2. ver. 19, 20. p. 166. l. 36. p. 167. l. 5.
C. 7. v. 11. p. 184. l. 34.
C. 8. v. 21. p. 192. l. 1.
C. 9. v. 11.—16. p. 69. 11.—p. 70. l. 16. p. 119. l. 29.
C. 17. v. 11, 13. p. 120. l. 3.
C. 21. v. 2. p. 158. l. 23.
C. 26. v. 18. p. 112. l. 17.

Exod.

Chap. 4. ver. 8. p. 101. l. 12. p. 120 l. 19.
C. 9. v 23, 24. p. 135. l. 2.
C. 10. v. 22, 23. p. 52. l. 11.
C. 14. v. 24. & 15. v. 6, 7. p. 135. l. 4.
C. 31. v. 13, 17. p. 120. l. 10.

Deut.

Chap. 4. ver. 19. pag. 115. l. 16. p. 117. l. 1
Chap. 9. vers. 4, 5. pag. 132. l. 14.
Chap. 13. Vers. 1, 3. pag. 111. l. 9.
Chap. 18. vers. 10. pag. 171. l. 26.
C. 30. v. 29. & c. 32. l. 1. p. 132. l. 39.

Josh.

Chap. 6. v. 4. p. 56. l. 32.
C. 10. v. 11. p. 135. l. 2.
V. 12, 13. p. 43. l. 13. p. 44. l. 7. p. 120. l. 32.
C. 17. v. 18. p. 192. l. 1.

Judg.

Chap. 5. vers. 20. pag. 133. l. 16. p. 134. l. 36 —p. 135. l. 30.

1 Sam.

Ch. 1. V. 30. p. 103. l. 6.
C. 13. v. 14. p. 102. l. 7.
C. 15. v. 32. p. 150. l. 24.

2 Sam.

Chap.4. v.4. & c.9.v.13. p 145. l. 10.
C. 24. v. 1. p.103. l.5.
V.15. p.138. l.23.

1 Kings.

C.4. v.11. p. 162. l 9.
C.8. v.39. p..165 l.23.
C.18. v.27, p.147. l.5.
C.22. v.11. p.56. l.36. pag. 58. l. 15.

2 Kings.

Ch. 22. v.11,19. p.102. l. 13.

1 Chron.

Chap.12. v. 30. pag.172. l. 35. p. 173. l.19.
C.21. v.16,30. p.103. l. 11.

Ezra.

Ch. 9. v.6,15. p.103. l 6,7.
C 10. v.4. p.101. l.20.

Nehem.

Ch.10.v.34.& c.13.v.31.p.172. l.15.

Ester.

Chap.1. v.13. p.173. l,2.
C.3. v.5,6. p.12. l 10.
C.9. v.20,31. p.172. l.15.

Job.

C.9.v.7 p.158. l. 36.——p.160. l. 21.
C.27.v.10,11.p. 159.l.37.
Chap. 36. vers. 27. pag. 159. l. 36.
chap. 37. v. 7. pag. 160. l. 29. ——p.161. l.21.
chap.38. v.31. p.106.l.2.p.156. l.12. p.157. l.6.
V.33. p.156. l.36——p.157. l.39.
V.34. p.159. l.39.
chap.42. v.7,8. p.90. l.8.

Psalm.

19. v.1,3. p.104. l.21. p. 127. l.28.——p.130. l.19. p. 133. l.17.
23. v.4. p.192. l.1.
31. v.6,7. p.123. l.26.
37. v.6. p.90. l.11.
40. v.2. p.132. l.24.
44. v.13. p.103. l.6.
50. v.4. p.132. l.35.——p. 133. l. 15.
V. 21. p.81. l.14.
51. v.2. p.112. l.15.
65. v.8. p.103. l. 28.
69. v.20. p.133. l.25.
75. v.6,7. p.13. l. 26. pag.132. l. 2.
76. v.8. p.101. l.17.
77. v.16,18. p.135. l.4. p. 160. l. 2.
78. v.43. p.120. l.24.
94. v.11. p.167. l. 27.
106. v.13. p.112. l.16.
113. v.2. p.162. l.17. pag.170. l. 25.
119. ver. 119, 120. pag. 102. l. 10.

136. v.8,9. p.115. l.33.
147. v.8. p.160. l.3.
V. 19,20. p.103. l.29.
148. v.14. ibid.

Prov.

Chap.8. v. 15,16. p. 13. l. 27. p.132. l.1.
chap.9.v.16. p.83. l.15.
Chap. 14. verſ. 15. pag. 168. l. 18.
c.25. v.4. p.181. l.4.

Eccleſ.

Chap.3.v.1. p.171.l.29--p. 172. l. 30.
V.17. p.172 l.19.
chap.8. v.6. p.172. l. 20.
ch.11. v. 3. p.161. l.4. V.8, 10. p.192. l. 12.

Eſay.

Chap.1. v.2. p.132. l.38.
chap.2. v.6. p.88.l.39.
ch.4. v.6. p.127. l.5.
ch.5.v.6.p.160.l.5.
c.12. v.1.p.192. l.1.
ch.13. v.10. p.133. l.36. p. 157. l.12. p.159. l.10.
C.34. v.4. p.134, l.18..
C.38. v.8. p.43. l. 14. pag. 44. l. 8.
C.41. v.20.p.122. l.36.
V.23. p.107.l.7.
V.29.p.111. l 13.
Chap. 44. verſ. 20. pag. 111. l. 13.
V.25 p.111.l.8. p. 123. l.17. p.190.l.33.
Chap.47. v.12,13. p.146.l.35. p.187.l.21. p.190.l.33. p.191 l. 15.
C.50. v.8,9. p.90.l.9.
C.53. v.12. p.117.l.4.
C.66. v.2. p. 101. l.21.

Jerem.

C.2. v.12,13. p.133. l.4.
C.4.v.29. p.103. l.6.
C.5.v.8.p.192.l.15. v.22.p.103. l.29.
Chap.6. v.16,28. p. 192.l. 13.
C.8.v.7. p.157.l.36. pag. 158. l. 23.
C.9. v.1. p.103.l.6.
V.5.p.187.l.17.
V.12. p.101.l.14.
C.10.v.2,3.p.18.l.26. p.29. l. 3. p.87. l.36.p.95.l.14 — p.96. l.39. p. 100.l.8--p.109. l. 11. p.111.l.13--p.115.l.2. p.117. l.9.p.118. l.26—p.123. l.30. p.146.l.31.p.167.l.25.p.187. l.3.——p.192. l.15.
V.11. p.187. l.7.
V.15. p.192.l.12.
C.12.v.16. p.187.l.15.
C.20 v.11. p.19.l.9.
C.23. v.9. p.103.l.7
C.24 v.1 p.187.l.7. v. 5. ibid. l. 10.

Tit.

Chap. 1. verse 12. Page 123. line 2.

Hebr.

C. 10. v. 1. p. 128. l. 25.
C. 11. v. 7. p. 101. l. 39.

Jam.

C. 3. v. 14. p. 26. l. 15.

Revel.

C. 2. v. 14. p. 4. l. 7.
V. 17. p. 160. l. 28.
Chap. 6. v. 12 — 14. pag. 134. l. 11.
C. 12. v. 11. p. 103. l. 3.
Chap. 16. verse 13. page 21 l. 16.
C. 17. v. 5. p. 83. l. 6.

FINIS.

not ſeldome expreſſed, Gen.8.21. Joſh.17.18. Pſal.23.4. Eſay 12.1. Dan.9.9. Mic.7.8. Hab.3 17:

V. 3. *For the cuſtomes of the people are vain*] Heb. *The ſtatutes*, or, *ordinances of the people*; (that is, thoſe courſes of this nature, which people of ſeveral Countries herein concurring do, as if it were ſome ſacred or divine ordinance, very preciſely and ſuperſtitiouſly obſerve) *vanity it*; that is, *are vain of them exceeding vain*, as vain as vanity it ſelf; and a matter therefore very ill-beſeeming ſuch as profeſſe themſelves to be Gods people, as did the Jews then, and as Chriſtians at this day do, to be taken and carried away, with ſuch frivolous and ridiculous fancies and fopperies: the pronoun, for the verb ſubſtantive, as Chap.6.16,28. the abſtract, for the concrete, as verſ.15. Eccl.11.8,10. and the ſingular diſtributively joyned with the plural, as Chap. 5. 8.

FINIS.

Places of Scripture in this whole Work discussed, cleered, or alledged.

Genes.

Chap. 1.
Vers. 14. page 69. line 3. p. 123. l. 7. p. 126. l. 33. —p. 130. l. 19. p. 131. l. 18. p. 458. lin. 19.
Vers. 16. p. 115. l. 33.
V. 18. p. 116. l. 13.
V. 30. pag. 136. lin. 37. p. 176. l. 33.
Chap. 2. ver. 19, 20. p. 166. l. 36. p. 167. l. 5.
C. 7. v. 11. p. 184. l. 34.
C. 8. v. 21. p. 192. l. 1.
C. 9. v. 11.—16. p. 69. 11.—p. 70. l. 16. p. 119. l. 29.
C. 17. v. 11, 13. p. 120. l. 3.
C. 21. v. 2. p. 158. l. 23.
C. 26. v. 18. p. 112. l. 17.

Exod.

Chap. 4. ver. 8. p. 101. l. 12. p. 120 l. 19.
C. 9. v 23, 24. p. 135. l. 2.
C. 10. v. 22, 23. p. 52. l. 11.
C. 14. v. 24. & 15. v. 6, 7. p. 135. l. 4.
C. 31. v. 13, 17. p. 120. l. 10.

Deut.

Chap. 4. ver. 19. pag. 115. l. 16. p. 117. l. 1
Chap. 9. vers. 4, 5. pag. 132. l. 14.
Chap. 13. Vers. 1, 3. pag. 111. l. 9.
Chap. 18. vers. 10. pag. 171. l. 26.
C. 30. v. 29. & c. 32. l. 1. p. 132. l. 39.

Josh.

Chap. 6. v. 4. p. 56. l. 32.
C. 10. v. 11. p. 135. l. 2.
V. 12, 13. p. 43. l. 13. p. 44. l. 7. p. 120. l. 32.
C. 17. v. 18. p. 192. l. 1.

Judg.

Chap. 5. vers. 20. pag. 133. l. 16. p. 134. l. 36 —p. 135. l. 30.

1 Sam.

Ch. 1. V. 30. p. 103. l. 6.
C. 13. v. 14. p. 102. l. 7.
C. 15. v. 32. p. 150. l. 24.

2 Sam.

Chap. 4. v. 4. & c. 9. v. 13. p. 145. l. 10.
C. 24. v. 1. p. 103. l. 5.
V. 15. p. 158. l. 29.

1 Kings.

C. 4. v. 11. p. 162. l. 9.
C. 8. v. 39. p. 165. l. 23.
C. 18. v. 27. p. 147. l. 5.
C. 22. v. 11. p. 56. l. 36. pag. 58. l. 15.

2 Kings.

Ch. 22. v. 11, 19. p. 102. l. 13.

1 Chron.

Chap. 12. v. 30. pag. 172. l. 35. p. 173. l. 19.
C. 21. v. 16, 30. p. 103. l. 11.

Ezra.

Ch. 9. v. 6, 15. p. 103. l. 6, 7.
C. 10. v. 4. p. 101. l. 20.

Nehem.

Ch. 10. v. 34. & c. 13. v. 31. p. 172. l. 15.

Ester.

Chap. 1. v. 13. p. 173. l. 2.
C. 3. v. 5, 6. p. 12. l. 10.
C. 9. v. 20, 31. p. 172. l. 15.

Job.

C. 9. v. 7. p. 158. l. 36. —p. 160. l. 21.
C. 27. v. 10, 11. p. 159. l. 37.
Chap. 36. vers. 27. pag. 159. l. 36.
chap. 37. v. 7. pag. 160. l. 29. —p. 161. l. 21.
chap. 38. v. 31. p. 106. l. 2. p. 156. l. 12. p. 157. l. 6.
V. 33. p. 156. l. 36. —p. 157. l. 39.
V. 34. p. 159. l. 39.
chap. 42. v. 7, 8. p. 90. l. 8.

Psalm.

19. v. 1, 3. p. 104. l. 21. p. 127. l. 28. —p. 130. l. 19. p. 133. l. 17.
23. v. 4. p. 192. l. 1.
31. v. 6, 7. p. 123. l. 26.
37. v. 6. p. 90. l. 11.
40. v. 2. p. 132. l. 24.
44. v. 15. p. 103. l. 6.
50. v. 4. p. 132. l. 35. —p. 133. l. 15.
V. 21. p. 81. l. 14.
51. v. 2. p. 112. l. 15.
65. v. 8. p. 103. l. 28.
69. v. 20. p. 133. l. 25.
75. v. 6, 7. p. 13. l. 26. pag. 132. l. 2.
76. v. 8. p. 101. l. 17.
77. v. 16, 18. p. 135. l. 4. p. 160. l. 2.
78. v. 43. p. 120. l. 24.
94. v. 11. p. 167. l. 27.
106. v. 13. p. 112. l. 16.
113. v. 2. p. 162. l. 17. pag. 170. l. 25.
119. ver. 119, 120. pag. 102. l. 10.

136. v.8,9. p.115. l.33.
147. v.8. p.160. l.3.
V. 19,20. p.193. l.29.
148. v.14. ibid.

Prov.

Chap.8. v. 15,16. p. 13. l. 27. p.132. l.1.
chap.9.v.16. p.83. l.15.
Chap. 14. verſ. 15. pag. 168. l. 18.
c.25. v.4. p.181. l.4.

Eccleſ.

Chap.3.v.1. p.171.l.29--p. 172. l. 30.
V.17. p.172 l.19.
chap.8. v.6. p.172. l. 20.
ch.11. v. 3. p.161. l.4. V.8, 10. p.192. l. 12.

Eſay.

Chap.1. v.2. p.132. l.38.
chap.2. v.6. p.88.l.39.
ch.4. v.6. p.127. l.5.
ch.5.v.6.p.160.l.5.
c.12. v.1.p.192. l.1.
ch.13. v.10. p.133. l.36. p. 157. l.12. p.159. l.10.
C.34. v.4. p.134, l.18.
C.38. v.8. p.43. l. 14. pag. 44. l. 8.
C.41. v.20.p.122. l.36.
V.23. p.107.l.7.
V.29.p.111. l.13.
Chap. 44. verſ. 20. pag. 111. l. 13.
V.25 p.111.l.8. p. 123. l.17. p.190.l.33.
Chap.47. v.12,13. p.146.l.35. p.187.l.21. p.190.l.33. p.191 l. 15.
C.50. v.8,9. p.90.l.9.
C.53. v.12. p.117.l.4.
C.66. v.2. p. 101. l.21.

Jerem.

C.2. v.12,13. p.133.l.4.
C.4.v.29. p.103. l.6.
C.5.v.8.p.192.l.15. v.22.p.103. l.29.
Chap.6. v.16,28. p. 192.l. 13.
C.8.v.7. p.157.l.36. pag. 158. l. 23.
C.9. v.1. p.103.l.6.
V.5.p.187.l.17.
V.12. p.101.l.14.
C.10.v.2,3.p.18.l.26. p.29. l. 3. p.87. l.36.p.95.l.14— p.96. l.39. p. 100.l.8--p.109. l. 11. p.111.l.13--p.115.l.2. p.117. l.9.p.118. l.26—p.123. l.30. p.146.l.31.p.167.l.25.p.187. l.3.—p.192. l.15.
V.11. p.187.l.7.
V.15. p.192.l.12.
C.12.v.16. p.187.l.15.
C.20 v.11. p.19.l.9.
C.23. v.9. p.103.l.7
C.24 v.1 p.187.l.7. v. 5. ibid. l. 10.

C.28.v.4. &c.29. v.15,21,23, 31. p.58.l.21.
Chap. 29. verſ. 1, 2. pag.187. l. 7.
Chap.36.v.16, 24. p.101.l.28, 30.
C.41.v.6,7. p.25.l.28.
C.51.v.46. p.103.l.14.

Ezek.

Chap. 11, verſ. 16. pag. 187. l. 10.
Chap. 20. verſ. 22. pag. 120. l. 11.
C.21.v.3.p.103.l.21.
C.37.v.7,8. p.159.l.13.

Dan.

C.2.v.2.p.187.l.22.
C.4.v.25. p. 132.l.4.
C.5.v.7. p.178.l.22.
Chap. 9. verſ. 7, 8. pag. 103. l. 7.
V.9. p.192. l. 2.
V.21. p.182. l.17.

Hoſh.

Chap. 9. verſ. 9. pag. 112. lin. 16.

Joel.

C.2.v.10.p.159. l 16.
V.30,31. p.191. l.35.

Amos.

C.1.v.2.p.101.l.15.
C.3.v.2. p.103.l.20.
V.8. p.101. l.14.
C.8.v.9. p.133.l.29.

Mic.

Chap. 6. verſ. 1, 2, pag. 133. l. 5.
V.9. p.101 l.13.
C.7.v.8. p.192. l.2.

Hab.

C.3. v. 16, 18. p. 102. l. 13--31.
V.17. p.192. l.2.

Mal.

C.3. v.17. p.81. l.15.

Matth.

Chap. 3. verſ. 11. pag. 127. l. 6.
Ch.5. v.12.p.25. l 14.
Chap. 6. verſ. 10. pag. 136 l. 31.
Chap. 10. verſ. 28. pag. 102. l. 38.
Chap. 12. verſ. 24. pag. 121. l. 21.
V.39,40. p. 121.l.1--p.122. l. 12.
Chap. 13. ver. 25. p.170. l.34. pag. 171. lin. 5. pag. 174. l. 11.
Chap. 23. ver. 34——37. p.25. l. 14.

Chap. 24. verſ. 38. pag. 157. l. 37.
chap. 27. v. 45. p. 25. l. 17. p. 133. l. 34.
V. 47. p. 122. l. 9.

Luk.

C. 4. v. 6. p. 13. l. 30.
Chap. 11. verſ. 29. pag. 121. l. 35.
C. 21. v. 11, 25. p. 191, l. 35.
V. 25. pag. 161. l. 35--p. 162. l. 16.
V. 28. p. 103. l. 13.
Chap. 23. verſ. 8. page 112. l. 26.

John.

Chap. 3. Verſe 2. Page 121, l. 20.
V. 5. p. 127. l. 10.
Verſe 13, 14. Page 121. lin. 26.
Chap. 8. Verſe 44. Page 191. l. 10.
V. 48. p. 121. l. 24.
C. 9. v. 6. p. 135. l. 24.

Act.

Chap. 2. Verſe 22. Page 120 l. 36.
C. 5. v. 41. p. 103. l. 3.
C. 19. v. 19. p. 31. l. 1. p. 180 l. 4.
Verſe 24, 27, 28. Page 26. l. 27.
Chap. 27. verſe 20. Page 139 line 20.

Rom.

C. 4. v. 11, p. 120. l. 3.
C. 5. v. 3. p. 103. l. 4.
C. 8. v. 35. p. 90. l. 11.

1 Cor.

C. 2. v. 10. p. 4. l. 9.
V. 11. p. 165, l. 22
Chap. 4. v. 9—13. Page 25. l. 14.
C. 5. v. 7. p. 128. l. 36.
C. 8. v. 4. p. 122. l. 31.
C. 10. v. 20. p. 13. l. 29.
Chap. 11. verſe 30. Page 137 line 19.

2 Cor.

C. 4. v. 4. p. 123. l. 4.
Chap. 26. verſe 4, 5. Page 25. line 15.

Philip.

C. 1. v. 29. p. 103. l. 3.
C. 2. v. 17. p. 103. l. 4.

2 Theſſ.

C. 1. v. 5. p. 103. l. 3.
C. 2. v. 9. p. 123. l. 5.

1 Tim.

C. 3. v. 16. p. 82. l. 36.
C. 4. v. 7. p. 31. l. 21.

Tit.

Tit.

Chap. 1. verse 12. Page 123. line 2.

Hebr.

C. 10. v. 1. p. 128. l. 25.
C. 11. v. 7. p. 101. l. 39.

Jam.

C. 3. v. 14. p. 26. l. 15.

Revel.

C. 2. v. 14. p. 4. l. 7.
V. 17. p. 160. l. 28.
Chap. 6. v. 12 — 14. pag. 134. l. 11.
C. 12. v. 11. p. 103. l. 3.
Chap. 16. verse 13. page 21 l. 16.
C. 17. v. 5. p. 83. l. 6.

FINIS.